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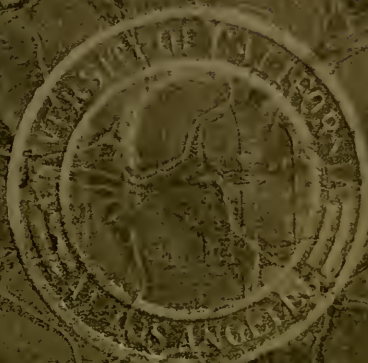
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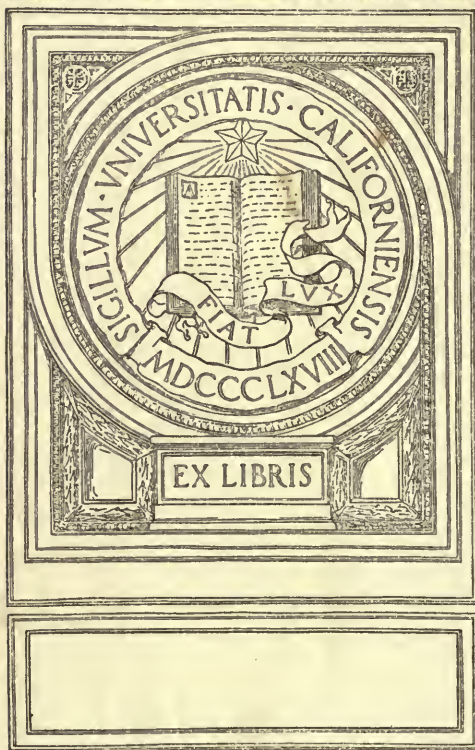
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A
BRIEF DESCRIPTION
OF THE
SYSTEM OF EDUCATION
ADOPTED IN THE
CELEBRATED COMMON SCHOOLS
OF
PRUSSIA:
WITH
SOME NOTICE OF SCHOOL BOOKS
CORRESPONDING IN CHARACTER
TO THOSE USED IN THE SCHOOLS OF THAT COUNTRY.

PHILADELPHIA:
HOGAN AND THOMPSON,

No. 30 North Fourth Street.

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PUBLIC

INSTRUCTION IN PRUSSIA.

THE writer has been requested to furnish some particulars of the system of national education in present use in the kingdom of Prussia. The spirit, rather than the details; of this great institution is applicable in the United States, and its whole economy and general character are exhibited in Mrs. Austin's translation of Cousin's Report. In the preface to that work the author asserts that, "There is such a coherency, both in the fabric it describes, and in the description, that no one will fully understand the system, who cannot bear the toil of following the author step by step. Portions may be selected which show the beautiful spirit pervading the whole, and which must, I should think, touch any human heart; but its merit as a piece of legislation—as a system living and working—can only be appreciated when studied connectedly and in detail."—These remarks of Mrs. Austin suggest the character of this institution, and it is hoped, will commend it to persons interested in public education, and in its practical improvement in the United States.

PUBLIC INSTRUCTION, in relation to this system, signifies, "*instruction provided for the whole public by the state.*"*

The territory of the kingdom of Prussia is divided into ten provinces, the provinces into departments, the departments into

*Cousin.

Schwalbe-

circles, and the circles into parishes. The whole of the public establishments of education, throughout these subdivisions of territory, comprehend elementary or primary schools; burgher or middle schools; gymnasia or high schools; and Universities. All the institutions are under the regulation of the laws, and under the protection and ministration of an appointed magistracy. The present system came into operation in 1819; it has therefore been subjected to fifteen years of experiment, and has been constantly growing in popular favour, and in the estimation of the most public-spirited and philosophical minds over all Europe. The whole system is under the cognisance and control of the minister of Public Instruction, who is assisted in his function by a council, which, to use the words of Cousin, serves to prevent the probable errors of "a single and variable head; to make new rules or modify old ones; to aid the judgment of the minister as to what establishments it may be desirable to found, or what to suppress; above all, to guide him in the appreciation and the choice of men, and to serve as a rampart to ward off solicitation and intrigue." The council are sometimes severally employed to visit the institutions under cognisance of the minister. These visits are unexpected, always determined by a real necessity, and entrusted to men especially fitted for the occasion. In the general course of affairs, the correspondence and intervention of inferior authorities, immediately connected with the ministry, is sufficient to carry on the system in its ramifications most remote from the centre of authority.

Every department, circle, and parish, has its school board, which regulates its respective affairs, and every school its proper inspectors or committee, consisting of laity and clergy, who have particular and frequently recurring duties in regard to the schools. The minister, though thoroughly informed of results, does not interfere minutely with details. His information of the operation of the whole system is nearly perfect, being gathered from full and accurate reports of the dependent functionaries.

Two features in this system are very striking—one, is the respect felt by the nation for the dignity and uses of educa-

tion ; and the other, the positive fitness required by the laws, for the exercise of the respective duties of those employed in the administration of it. " The high rank assigned to the head of public instruction, marks the respect in which every thing relating to that important subject is held by the government ; hence science assumes her proper place in the state. Civilisation, the intellectual and moral interests of society, have their appointed ministry. This ministry embraces every thing relating to science, and consequently all schools, libraries, and kindred institutions."

" The spirit of the Prussian monarchy is decidedly adverse to unpaid functionaries of any kind," says M. Cousin, therefore the administrators of the public education have generally some small salary proper to their office. " In Prussia all public servants are paid ; and as no post whatsoever can be obtained without passing through the most rigorous examinations, all are able and enlightened men. And as, moreover, they are taken from every class in society, they bring to the exercise of their duties, the general spirit of their nation, while in that exercise they contract habits of public business." By such an arrangement it must be seen that voluntary benefactors are excluded, except in the bestowment of donations and legacies to the schools, and also that the intrusive counsels, and arbitrary proceedings of well intentioned ignorance, cannot prevent the constant improvement and progress, which wise men, associated together for the public benefit, will certainly aim at, and may probably accomplish. No languor, negligence, and apathy are likely to enter into the applications of a system guarded in so many ways. Every parish must, by the law of the land, have a school ; and the pastor, or minister of that parish, is in virtue of his office, the inspector of that school ; associated with him is a committee of administration and superintendence, composed of some of the principal persons in the parish. If all the operations of this association were carried on without any check or authority, the methods and results of instruction might be correspondent entirely to the knowledge or ignorance, the vigilance or negligence, of the school committee, or trustees. But every department has

a board of education, called the Regency, which employs school-inspectors, who reside in the chief town of every circle, and who inspect all the schools in it; and another officer, the school councillor, also inspects the schools, quickens and keeps alive the interest of the school committees and the school-masters, and makes reports to the higher authority of the excellences and defects of the particular schools; and thus whatever is wrong is known, and is put in the way of redress.

The preceding statement is only a brief notice of the general economy of these schools. The translation of Mrs. Austin is limited to the details of primary instruction, and to this only the present abstract from Cousin is also restricted.—Cousin divides his report into the *rules* and the *facts*, thus :

I. The organization of primary instruction; the laws and rules by which it is governed.

II. What the laws and regulations have actually produced.—The rules are, concerning the duty of all parents and guardians to send their children to the primary schools; the duty of each parish to maintain a school, at its own cost; general objects and different gradations of primary instruction; how primary teachers are to be trained, placed, and rewarded or punished; authorities employed in superintendence; and private schools.

The duty of parents to educate their children, by means of schools, letters, and science, has long been recognised in northern Europe. Cousin believes that the system of the present education in Prussia originated in national tendencies—in a deep and general feeling that the moral and intellectual well-being of the state, and of the individual, must be promoted by letters, science, and religion; the last two being especially represented and inculcated by means of literature.

“This duty,” says Cousin, “is so natural, so rooted in all the moral and legal habits of the country, that it is expressed by a single word, [in English,] *school obligation*. In Prussia the state has for many years imposed on all parents the strict obligation of sending their children to school, unless they are able to prove that they give them a competent education at home. They are bound to send their children to school from

the age of five years. By the law of 1819 this obligation is rigidly enforced, and yet it is not esteemed tyrannical, but the school is generally regarded as a privilege. All masters and manufacturers who employ children as servants or apprentices, says the law, shall be required to give them a suitable education from their seventh to their fourteenth year inclusive. No child can be removed from school till the inspectors examine whether he has gone through the whole elementary course. A rigid census is taken of children, and in case of any negligence of parents or guardians, in regular attendance at school, the magistrate is called in, to enforce the law. But considerable facilities are afforded to the observance of this law—for the time employed upon lessons is so arranged as to leave children several hours daily for work at home. Care is every where taken to furnish necessitous parents with the means of sending their children to school by providing them with clothing, books, &c. To these facilities are added the benevolent and enlightened persuasions of the school committee, who represent to the parents the exceeding value of a good elementary education, and spread among the young a thirst for knowledge, which they can only obtain by means of the legal provision, which offers it to them.

Every parish is bound to have an elementary school. The schools are supported in part by endowments variously derived, by a tax upon property, and by contributions of parents who are able to pay for education. The financial provisions, are procured in these ways, according to local circumstances. It may happen that one village will be too poor to defray the expense of a school; in that case the combination of several, including insulated farm-houses, is allowed in order to form a school.

The number of children in one school must not be too great. One master cannot take more than a hundred. Difference of religion does not prevent children from attending school together, unless the populousness of the place conveniently separates them into schools of distinctive denominations.

In relation to the maintenance of the schools, the law thus defines the provision:

1. A suitable income for schoolmasters and schoolmistresses, and a small annuity for them when past service.
2. A building for the purposes of teaching and exercise, properly laid out, kept in repair, and warmed.
3. Furniture, books, pictures, instruments, and all things necessary for the lessons and exercises.
4. Pecuniary assistance for necessitous scholars.

Some mention has been made of the sources by which the expense of the schools is defrayed. A small but certain recompense is afforded to the teacher while labouring, and when superannuated, and some assistance is afforded by the public bounty for the widow and orphans of this most respectable and honoured labourer for the public good.

The conditions which are essential in a school-house are a healthy situation, rooms of sufficient size, well ventilated, and kept with the greatest neatness. Every school in a village, or small town, has a garden, and this garden is made available to the scholars for instruction in botany, and horticulture. A gravelled court must be laid out in front or rear of the school for exercises.

There shall be, according to the degree of every school, a collection of maps and geographical instruments; models for drawing and writing; instruments and collections for studying mathematics and natural history. Similar articles for the inferior schools, must be regulated in quantity and quality by the possible means of procuring them.

All landholders, tenants and householders, contribute, in proportion to their property, to the support of the schools. The scholars, according to their means, or the funds of the school, which may be greater or less, pay school fees. No schoolmaster collects the fees, but this must be done by the committee. Children are permitted to contribute a fund for the education of others too poor to pay their portion of the charge. There are some schools in large places entirely free to the poor.

No schoolmaster can be allowed to increase his income by occupations unsuitable to the dignity of his office, or derogatory to morality in the highest sense, or likely to divert his at-

tention from his studies. He may be a clerk or organist in a church, and may receive the income of the place, provided the service of the school be not interrupted by such employment. No master or mistress shall engage in any other occupation without special permission, and that is never granted, except perfectly consistent with the peculiar decorum of the teacher's station.

The committees are legally responsible for all expenses of the schools, and management of funds.

The province of primary, middle, and high schools, together with the universities, is recognised to be nearly the same in Prussia as we regard it, except that the Prussian system aims at higher objects than the common education of this country, and employs more definite means for the peculiar ends of instruction.

"The first vocation of every school," says the law of 1819, "is, to train up the young in such a manner as to implant in their minds a knowledge of the relation of man to God, and at the same time to excite both the will and the strength to govern their lives after the spirit and precepts of Christianity. Schools must early train children to piety, and therefore must strive to *second and complete the early instructions of parents*. In every school, therefore, the occupations of the day shall begin and end with a short prayer and some pious reflections, which the master must contrive to render so varied and impressive, that a moral exercise shall never degenerate into an affair of habit. All the solemnities of the schools shall be interspersed with songs of a religious character.

"Care shall be taken to inculcate on youth the duty of obedience to the laws, fidelity and attachment to the sovereign and state, in order that these virtues may combine to produce in them the sacred love of country.

"The paternal attachment of the masters, their affectionate kindness towards all their pupils, are the most powerful means of preserving them from immoral influences, and of inclining them to virtue.

"No kind of punishment which has a tendency to weaken

the sentiment of honour shall in any case be inflicted. Corporal punishments, in case they be necessary, shall be devoid of cruelty, and in no case injurious either to modesty or health."

Some further regulations of these schools, and the detail of their course of instruction is taken entire, as follows, from Cousin's report:—

"Incorrigible scholars, or those whose example or influence may be pernicious to their schoolfellows, after all the resources of paternal authority, joined to that of the masters, shall have been exhausted, shall be expelled in compliance with the judgment of the school committees.

"By making the pupils themselves, as they advance in age, assist in maintaining order in the school, they will be accustomed to feel themselves useful and active members of society.

"Primary instruction shall have for its aim to develop the faculties of the soul, the reason, the senses, and the bodily strength. It shall comprehend religion and morals, the knowledge of size and numbers, of nature and man; corporeal exercises, singing, and, lastly, imitation of form by drawing and writing.

"In every school for girls, without exception, the works peculiar to their sex shall be taught.

"Gymnastics shall be considered as a necessary part of a complete system of education, and shall be taught by simple rules favourable to the promotion of the health and bodily strength of children.

"Every complete elementary school necessarily comprehends the following objects:—

"1. Religious instruction, as a means of forming the moral character of children according to the positive truths of Christianity.

"2. The German language, and in provinces where a foreign language is spoken, the language of the country, in addition to the German.

"3. The elements of geometry, together with the general principles of drawing.

"4. Calculation and practical arithmetic.

"5. The elements of physics, geography, general history, and especially the history of Prussia.

"Care must be taken to introduce and combine these branches of knowledge with the reading, and writing lessons, as much as possible, independently of the instruction which shall be given upon those subjects specially.

"6. Singing; with a view to improve the voices of the children, to elevate their hearts and minds, to perfect and enoble the popular songs and church music or psalmody.

"7. Writing and gymnastic exercises, which fortify all the senses, and especially that of sight.

"8. The simplest manual labours, and some instructions in husbandry, according to the agriculture of the respective parts of the country.

"The instructions in religion, reading, writing, arithmetic, and singing are strictly indispensable in every school. No school shall be considered as a complete elementary school, unless it fulfil the whole scheme of instruction just marked out.

"Every burgher school shall afford instruction on the following heads:—

"1. Religion and morals.

"2. The German language, and at the same time, the language of the country in the provinces not German; reading, composition, exercises in style, study of the national classics. In all the German part of the country, the modern foreign languages are an accessory branch of study.

"3. Latin is taught to all the children, within certain limits as a means of exercising their faculties and their judgment, whether they be or be not to enter the higher schools.

"4. The elements of mathematics, and especially a thorough course of practical arithmetic.

"5. Physical science, as far as is sufficient to explain the most remarkable phenomena of nature.

"6. Geography and history combined, in order to give some knowledge of the earth, of the general history of the world, of the people who inhabit it, and the empires into which it is divided. Prussia, its history, laws, and constitution, shall form the subject of a special study.

“ 7. The principles of drawing shall be taught to all concurrently with the lessons in physics, natural history, and geometry.

“ 8. Writing must be carefully attended to, and the hand trained to write distinctly and neatly.

“ 9. The singing lessons shall be attended by all the pupils not only with a view to form them to that art, but to qualify them to assist in the services of the church with propriety and solemnity, by singing the psalms or choral music with correctness and judgment.

“ 10. Gymnastic exercises, adapted to the age and strength of the scholars.

“ Masters must take pains to know the particular character and qualities of each pupil, and must give the greatest possible attention to the periodical examinations.

“ Every scholar of an elementary school shall, when he leaves it, receive a certificate as to his capacity, and his moral and religious disposition, signed by the masters and the school committee. These certificates shall always be presented to master-manufacturers or artisans on being bound apprentice, or to housekeepers on entering service.

“ The certificates shall not be given to the scholars till the moment of their finally quitting school; and in both the burgher schools and the gymnasia, this shall always give occasion to a great solemnity.

“ For religious instruction, which, in protestant schools, is founded mainly on the Holy Scriptures, the Bible and the catechism generally adopted shall be used. The New Testament shall be given to children who can read. The more advanced scholars shall have the whole Bible in Luther's translation. This book shall also be used for the religious instruction in all the classes of the gymnasia, to which shall be added the New Testament in Greek.

“ The lesson-books shall be carefully selected by the school-committees, with the concurrence of the higher authorities, without whose approbation no book can be admitted. It is commended to teachers to examine elementary works, and their opinion is regarded in the choice of such books.

“If there is a deficiency of elementary books in any branch of learning, the minister shall see that proper ones be written or compiled.

“The masters of the public schools must choose the methods best adapted to the natural growth and improvement of the human mind; the methods which gradually and constantly enlarge the understandings of the children, and not such as instil merely mechanical knowledge.

“It will be the duty of the school committees to inspect the methods adopted by the masters, and to aid them with their advice; they are never to tolerate a bad method; and they shall refer the matter to a higher authority if their advice is disregarded.

“Parents or guardians have a right to inquire into the system of education pursued in the school, and into the progress made by their children. In order, however, to avoid continual applications of this sort, measures shall be taken for giving a public report of the state of the school from time to time.

“Parents may address any complaints to the higher authorities charged with the superintendence of schools, and these complaints must be examined into with the greatest care.

“On the other hand, those who intrust their children to a public school are bound not to oppose any obstacle to their conforming exactly to the rules established in the school. They are bound, on the contrary, to second the views of the masters, to fulfil all their obligations towards them, and to furnish the children with every thing necessary for their studies.

“It is essential to the general order that every pupil in every public school should be obliged to go through the whole course of fundamental instruction of the degree or stage to which that school belongs; and parents shall not be allowed to withhold a pupil at pleasure from any branch of instruction. Dispositions from any branch must be asked of the higher authorities, who will judge of the validity of the reasons.

“Every public school, in as much as it is a national insti-

tution, ought to afford the greatest publicity possible. Consequently, in every boy's school, besides the private examinations on passing from one class to another, there must be public examinations calculated to show the nature and the excellence of the studies.

“Besides this, the director, (or chairman) of the committee, or one of the masters, shall give an account of the state and progress of the school in a written report. Lastly, from time to time, a general report on the state of education in each province shall be published.

“Every establishment shall be at liberty to choose the days on which to give the public the means of knowing the state of the school, by speeches or other exercises. But the anniversaries of the most remarkable days in the national history are to be selected in preference.

“As girls are destined by nature for a quiet and retired life, these exercises or trials are never to be public in their schools. The examination shall take place only in the presence of the masters and parents.

“But if, on the one hand, it is incumbent on those charged with the conduct of the public schools to strive to accomplish the duties the state imposes on them for the training of citizens, they, on their part, have a right to expect that every one should pay the respect and gratitude to which they are entitled as labourers in the sacred work of education. Masters and mistresses ought, therefore, to be the objects of the general esteem due to their laborious and honourable function.

“Institutions for the public instruction have a right to claim from all, even those who do not send their children to them, assistance and support wherever or whenever needed. All public authorities are required to protect the public school, each in his sphere of action, and to lend their aid to schoolmasters in the exercise of their functions, as to any other servants of the state.

“In all the parishes of the kingdom, without exception, the clergyman of every Christian communion shall seize every occasion, whether at church, or during their visits to schools, or in their sermons at the opening of classes, of reminding the

schools of their high and holy mission, and the people of their duties towards the schools. The authorities, the clergy, and the masters shall unite their efforts to strengthen the ties of respect and attachment between the people and the school; so that the people may accustom themselves, more and more, to regard education as one of the essential conditions of public life, and may daily take a deeper interest in its progress."

"The best plans of instruction cannot be executed except by the instrumentality of good teachers; and the state has done nothing for popular education, if it does not watch that those who devote themselves to teaching be well prepared; then suitably placed, encouraged, and guided in the duty of continued self-improvement; and, lastly, promoted and rewarded in proportion to their advancement, or punished according to their faults.

"A schoolmaster, to be worthy of his vocation, should be pious, discreet, and deeply impressed with the dignity and sacredness of his calling. He should be thoroughly acquainted with the duties peculiar to the grade of primary instruction in which he desires to be employed; he should possess the art of communicating knowledge, with that of moulding the minds of children: conscientious in the duties of his office, friendly and judicious in his intercourse with the parents of his pupils, and with his fellow-citizens in general; finally, he should strive to inspire them with a lively interest in the school, and secure to it their favour and support."

Such is the character, which the laws and public opinion in Prussia demand in a teacher of children and youth—a just understanding, well cultivated; an upright and benevolent heart, disciplined by a wise judgment; amiable and prepossessing manners; generous and enlarged sympathies; and a power of intellect and a warmth of feeling which act upon other minds, and cause to be comprehended and valued by others, the truth he honours, and the cause he serves. Let us review for a brief space the circumstances which have led to this estimation of the teacher and his office.

Our attention has been turned in the preceding pages chiefly to the government of the Prussian Schools; their connection

with the state; and the course of instruction pursued in them. No such government could have any power, nor could any such course of instruction be more than a dead letter, if the human instruments destined to carry the whole into effect did not thoroughly comprehend, and heartily concur in the design of the institution. If the school inspectors should not be enlightened and benevolent men, vigilant in the execution of a trust which they perfectly understood, they could not direct the teacher in his duty, nor protect, encourage, and suitably reward him in the performance of it. If a system of education in this country should embrace the same scope and design, it would require for its application a superintendence as active, intelligent, and truly interested for the common welfare, as the Prussian system presupposes. And that enlightened superintendency could effect nothing without the entire co-operation of teachers perfectly capable of appreciating the value, and the means of the school system in question. The Prussian law assumes this fact. No other profession or calling in life, is allowed to be taken up among us without some preparation. When the laws do not forbid it, conventional usage slowly admits an uninstructed person to the exercise of a new function. The trust in his sufficiency, which must fall in with every man's exertions in any new path, in order to give power to them, is not readily accorded to an unpractised person. It is to be wished that the same restraint of opinion were applied to professional teaching.

Institutions for the training of schoolmasters have been long esteemed in Germany to be very essential to the exercise of that function. Schools for the education of schoolmasters may be traced, according to Cousin, to the beginning of the last century. About 1730, education and the educator became objects of general interest in that country. Lectures on School Method then began to be delivered regularly and extensively in the country, and special seminaries for the benefit of those destined for teachers in the classical or learned schools, gradually became attached to all the principal universities. Before the Prussian law had established the present schools, a meritorious individual, named Hecker, founded at

Berlin, in 1748, a nursery of popular instructors, of which institution, Frederic the Great, an earnest promoter of this vital interest of humanity, became a patron, and enjoined by royal ordinance, that the country schools should be supplied with teachers from it. Another private establishment became soon after a model-school for the formation of teachers. The founder, who wrought, during many years, for a reform and enlargement of popular education, by name Von Rochou, multiplied these schools on his own estate. Their uses were fully proved, and, in 1806, fourteen seminaries for instruction of teachers, existed in Prussia—in 1833 they were nearly quadrupled.

In Cousin's report, the schools for the instruction of teachers are called Normal schools. This is the French name for them. The course of study in these schools lasts three years. The probable wants of every district in the department is ascertained, and a certain per cent. of new teachers is presumed to be the annual demand for them; and the normal schools take so many pupils and no more than can find employment in the country. The same normal school trains masters for the lower and higher schools. Ability and knowledge suited to the latter being based upon the elementary principles illustrated in the former, youths, who exhibit a decided talent and natural aptitude for teaching only, are admitted to the normal schools, and they enter them from sixteen to eighteen years of age.

The pupils of the normal schools are expected to acquire competent knowledge of all that is required to be taught in the common schools, and to add to that species of information, just, enlarged, and practical notions on the art of teaching. The principal aim of the normal schools is to form men, sound both in body and mind, and to imbue the pupils with the sentiment of religion, and with that zeal of love for the duties of their station which is truly allied to religion; which aims, by patient continuance in a right course of exertion, to promote the welfare of man in obedience to the law of God. The course of instruction received by the pupils of the normal schools is, of course, the same which they are expected in due time to impart; and during the last year the pupils of those schools are

practised in a school of experiment which is attached to the normal school.

The instruction of these schools is afforded at a low price, and the expense of them is chiefly defrayed by government. Preparation for the vocation of a teacher is not limited to the normal schools, though they afford the approved labourers in this good work : and the standard of fitness which is set up in them, is applied by law to all other preparations for the duty of teaching. No normal school admits more than sixty or seventy pupils. They are divided into larger and smaller schools, and also into Protestant and Catholic. Clergymen, or skilful schoolmasters may train masters for town or village schools, but the masters so trained come before the authorities which give license to the pupils of normal schools. Females are subject to a legal preparation for the tuition of their own sex. Any man of mature age, of irreproachable morals, and sincere piety, who understands the duties he designs to fulfil, and gives satisfactory proof of his capability, is permitted to exercise the office of a teacher, and may find employment in the public school, or establish a private seminary.

The election and nomination of schoolmasters resides in the committee, and in the inspector of schools conjointly. They generally look to the normal schools for teachers, and never accept one unless he is recommended according to law. The appointment is ratified by the provincial board, and sometimes by the ministerial authorities. Teachers are solemnly installed in their office, and it is held by those thus appointed in the same place, according to the mutual satisfaction of both parties. The teacher is sometimes preferred to a more lucrative place when experience of his services proves him to be deserving of promotion.

Incompetent teachers are sometimes returned to the normal school for additional preparation, and are again restored to their occupation, but no inefficient teaching and discipline are overlooked, or permitted in the schools. It is expected and desired that the masters of schools will be constantly improving their own minds. Their office is to store the minds and sharpen the intellect of their pupils, to reason with them,

and cultivate their moral sentiments—a stupid good man can do no such thing, but one with his faculties all alive, and furnished with a multitude of ideas, alone is fit for this service.

The directors of schools are expected to be the guides and friends of the teachers. “They shall especially attend to the young masters,” says the Prussian law, “give them advice, set them right, and excite them to aim at perfection, by attending to the plans of more experienced masters, by frequenting their society, by forming school conferences, or other meetings of schoolmasters, and by studying the best works on education.”

The provincial consistory, that is, the school-board or council, are required “urgently to address themselves to the inspectors of schools to promote associations of teachers in town and country, for the purpose of keeping alive a sense of the dignity and sanctity of their vocation, of continuing their own improvement by regular meetings, by consultations, conversations, practical essays, dissertations on particular branches of tuition, and by reading together.”

The provincial consistory may at their pleasure recall masters highly susceptible of improvement from their school, and place them in some educational establishment, there to go through a more complete course of tuition both in theory and practice; and particularly that they make themselves acquainted with the latest improvements in the art of teaching; and also that they may effect a stricter union among themselves, and establish a beneficial interchange of learning, experience, and opinions.

The most eminent masters, those who are to become directors of normal schools, shall, with consent, and by suggestion of government, be enabled from the public funds to seek by travels, both in Prussia, and in other countries, more exact and extended information on the organisation of schools, and their wants internal and external.”

Clergymen in Prussia are required to study both the theory and practice of education, and become acquainted with the organisation of the public schools, and the subjects there taught. At the time of the examination for the office of a pastor, particular attention is paid to the knowledge which the

candidate possesses on the subjects of education and teaching ; and none are admitted to orders who do not give proof of the knowledge necessary for the right management and superintendence of schools. This is required in order to preserve the bond between the church and the school, so that the duty of the clergyman in the school shall be performed with dignity, gentleness, and love ; that the clergy may honour the respectable profession of teacher, in the person of all its members ; that they may endeavour to secure to them in their parishes the consideration which is their due ; and always support them with vigour and firmness.

“ Public schools are the basis of popular instruction in Prussia. The government of that country takes good care not to leave to chance or private speculation the noble task of the training of youth, nor does primary instruction depend at all upon private schools.” But, notwithstanding the paramount importance conceded to the public institution, private establishments are permitted, though not without license, and liability to an inspection of the local school commission, which may inform the higher authority of any great defect or breach of regularity in such schools, and they may be suppressed when it is clear that they are not in accordance with the general system. The particular plan of tuition, the choice of books, of methods, and discipline are left entirely with the proprietors of the schools, and they are in fact benefited by the superintendence they are under, being commended and encouraged by those who regard the welfare and virtue of all persons, without exclusion of any useful enterprise, or private service to society.

The facts which illustrate the present applications of the Prussian system remain to be stated. “ According to the latest census, the population of Prussia is 12,726,823. Out of this population it is computed that the children from seven* to fourteen, in attendance at these schools, is 2,043,030,

* The statute makes *five years* the legal period to commence school attendance—but usage does not enforce the law till the age of seven.

being thirteen fifteenths of all the children of the age mentioned.

The number of elementary schools in 1833 was 22,612, of the monarchy, and these employed 27,749 masters and mistresses. "We may be certain," says Cousin, "that there does not exist a single human being throughout that monarchy who does not receive an education sufficient for his moral and intellectual wants so far as school education is sufficient. This result, glorious and admirable as it is, is an incontestable fact." This was written with the school reports before his eyes. A respectable Prussian gentleman* now in this country, told the writer that such was rather the aim and tendency of the Prussian system of education than its positive result. Cousin himself states that some of the provinces are more advanced than others, and that "Berlin shares the fate of all great cities, where a thoroughly exact control is peculiarly difficult, and where the law cannot be rigidly enforced." But in Saxony and Brandenburg, "the taste for instruction is so generally diffused that parents anticipate the age fixed by law for sending their children to school;" therefore in those highly civilised provinces, the compulsory law of school-obligation is no compulsion at all, but is regarded as a general blessing, as education is in this country with some exceptions that might easily be overruled. There is a sufficient number of normal schools in the kingdom to supply *almost all* the masters of the public schools, elementary and intermediate, so that there is no remote place, nor any prejudice, nor mercenary exclusion, nor local poverty, nor deficiency of superintendence, nor lack of labourers, that can leave human beings to grow up in heathenism and sin, unpitied and untaught—without care of the state, or beyond reach of the ennobling and renewing influences of rational and Christian education.

The present occasion does not, perhaps, permit a more ample representation of the rules and facts, which illustrate the Prussian system of education. It only remains to consider its spirit, and its possible application to the American people.

* Dr. Julius.

For its spirit, what can be more worthy of a paternal government, what more salutary for the formation of national character, what more preventive of the deterioration and corruption to which uninstructed and unregenerate man tends?—M. Cousin truly says, “the whole fabric rests on the firm basis of Christian love.” The principles which enter into the institution are strictly in accord with the universality and beneficence of Christianity, and the system has the beautiful character of truth stamped upon it.—It is an experiment not a speculation—it is education “actually given and actually received.” And then how admirable are its extensiveness and thoroughness.—It is not the manna of the seventh day, the provision of emergency, but the bread of every day—it is not generosity, it is justice—it is not a gift, but the payment of a debt—it is not a charity that celebrates the giver, but an obligation of the parent state, to the dependent child, and blesses alike him that gives and him that takes it. It makes law a magnificent benefactor to all that are the organs and the receivers of this great bounty, and unalienable blessing, and excludes from despotism itself every trait of severity and unreasonableness, of favour and preference, of neglected mercy, or selfish domination.

But if these schools only taught letters and sciences, if they formed no moral principles and habits; if they took no cognisance of the laws of duty; none of the defenceless state of a mind uninformed of the evil that is in the world; if they never turned the attention of the young to the Providence of God, and his divine attributes; if they never connected the present life to the eternal; if they afforded no expositions of morality; if they presented it only in negations; if they referred it exclusively to the Sunday, the minister, the church, the casual Sunday-school, and the self-culture of ripe age—to what mere worldliness and technicality, to what selfishness and implied materialism, to what small effects and low purposes, would they be employed, and how much would they leave undone, which their broad policy, and tried efforts actually accomplish?

It has been shown that in the German schools great liberty

is allowed in the use of instruments of instruction. Masters are invited to progress and improvement, and to the examination of new elementary works, and though they cannot adopt new works without concurrence of the school-commission that is "free to adopt the best books as they appear;" and the lesson-books are carefully selected by the committee, and referred, previous to the adoption of them, to higher authorities—but cheapness, or any inferior consideration, does not hinder these several authorities in their preference of what is absolutely best, for it is their principle to "choose the methods best adapted to the growth of the human mind; the methods which generally and constantly enlarge the understanding of the children, and not such as instil merely mechanical knowledge." Under the influence of such principles, the teachers seek for the best books, they look confidently to the assistance of the committee for procuring them, and the latter may calculate upon the judgment of the higher commission for approbation of their judgment. In this sense co-operation is power; the judgment of all parties concerned is mutually helpful in procuring the best instruments of instruction. School books are accounted of immense value in Germany. Mr. Bulwer, addressing himself to Dr. Chalmers, says, "While we [the English] have so many schools organised, and so little is taught in them, just let me lead your attention to the four common class-books, used in all the popular schools of Saxe Weimar." Adaptation—Connection—Progress, are the principles upon which they are formed. Morality and religion, not sectarian in the least, but the truths acknowledged in all religions, the laws of the external world, and of the human constitution, enter into their plan. The culture of all the faculties, the conscience, affections, reason, and imagination, is attempted in a *certain measure*, that is, the measure of probable and possible developement; and they are perfectly intelligible to young minds of ordinary power. Such books are an invaluable help to a rational and faithful teacher. Of the German books, Mr. B. says, "such is the foundation of the lofty, united, and intellectual spirit which distinguishes the subjects of Saxe Weimar," and, we might add, not of Saxe Weimar alone, but of

every community put under the influence of this peculiar mode of culture.

Can the Prussian mode of education be applied to this country? It is difficult to give answer to this question. It has been adopted in France, by *récommendation* of Cousin, a man whose name stands first as a benefactor of nations in this age, but not without national modification; and Cousin believed that after ten years of experiment it would require new adaptations to the French people. We may not be able to adopt its whole economy, it may not be desirable to us. We can only follow its suggestions, for it requires the word of legislation to order its operation, and it requires the public suffrage to receive it. In Germany, Francke and Von Rochou showed the importance and practicableness of improved schools by forming schools for teachers at their own expense. A very able writer, Basedow, urged upon the public mind new methods, and constructed, also, at his own expense, new school books, and illustrations of the sciences; and a sovereign prince aided their enterprises. And this for the special advantage of a people ready for the reception of the benefit, but which it has taken nearly a century to impart fully to them. We are, it is true, in a different state already much advanced in the use of science and letters, and feeling the importance of them to our whole nation, and to posterity; and, we are, severally, and separately, as trustees of schools, or principals of them, allowed much liberty in our function. We are, in a great measure, able to enlarge its uses, exalt its influence, and choose its instruments.

Before education in this country can produce its best fruits it must be reformed. This is not said to depreciate what is good, but to increase that which is good, and correct whatever is imperfect in our practice. In the United States generally all the people can read, but all over the country there is a vast misapplication and deficiency of means which might turn education to better account. In some parts of the country, multitudes are growing up in total ignorance, and almost every where, the common schools are far below what they ought to be. No compulsory law is necessary in any part of

the United States, for inducing the people to send children *to good schools* ; but in all parts the schools would derive much of their efficacy from the inspection and regulation of an enlightened and vigilant public authority. When once the legal managers of schools shall become acquainted with the means of affording education of the best quality to the people, and shall make it appear that they endeavour to procure it for them, parents will feel perfect confidence in the public institutions, and private ones will emulate their excellence. In the present state of our popular education those who can possibly procure it, obtain other and casual instruction for their children, of necessity, much inferior to that which the collective means of any community, wisely and faithfully appropriated, might afford to all the children, provided they were assorted in a natural classification, and instructed according to their different stages of progress, by judicious persons, with suitable, varied, and progressive books in their power. At present a large portion of the children, withdrawn by pride or principle, from the popular schools, receive a substituted instruction, of which no enlightened cognisance is taken, and they are at the mercy of speculators ; whilst those who must rely upon the public institution often suffer from it ; as the disesteem in which it is held serves to depreciate it ; and the numbers withdrawn, which might countenance and illustrate a good system, are so many supports removed.

Schoolmasters worthily educated, adequately paid, and encouraged and assisted by intelligent and faithful supervisors, would effect great improvements in society. The qualifications and suitable education of schoolmasters must depend upon what they are expected to teach, and how they are regarded in society, as well as how they are paid. It has been shown how much dignity the German system attaches to the profession, and how it is cherished and guarded. Acknowledged want of good teachers, and proper respect paid to their wants and their happiness, will create a supply of them. It may be objected, that such education as the projectors of improved systems demand for the people, cannot be paid for. Every thing else is paid for, according to its quality. All func-

tions of government and magistracy; all military defences, and penal inflictions are paid for. Some of these would cost less, and some would fall into disuse, if knowledge cost more. But if no more should be paid, than is now paid for education, if persons were thoroughly taught how to teach, and what to teach, they would teach well as cheaply as they now teach ill, and they would be as well satisfied as they now are. Of the useful and contented teachers of the humblest cottagers of the poorest villages in Germany, Mrs. Austin, says—"if ever poverty appeared on earth, serene, contented, lofty, beneficent, graceful, it is here. Here we see men, in the very spring time of life, so far from being made, as we are told that man must be made; restless, and envious, and discontented by instruction, taking indigence and obscurity to their hearts for life; raised above their poor neighbours in education, only that they may become the servants of all, and may train the lowliest children in a sense of the dignity of man, and the beauty of creation, in the love of God, and of virtue." Who will say that the function of a teacher is not a holy and a high vocation, and that he is not a minister of God for good?

Who shall afford a standard to teachers, and a method of attainment? Teachers are not likely to do it. Each for the most part practises under circumstances of too much restraint and obscurity, to enable him to set up any very superior methods or means of teaching, or to give them wide efficiency. Those who can address the public through the press—Patrons and trustees of schools, have a better opportunity to inform the public extensively on this subject, and, by their influence, to establish schools for teachers; to patronise good works designed for the use of the young; to expose all imposture and unfaithfulness in teaching, and all lifeless mechanism; in short, to strengthen the hands and encourage the hearts of upright and enlightened teachers of both sexes, and to reject and exclude all others; and thus to form the coming age to a higher moral intelligence, and superior character than this, our day assumes.

That part of the Prussian system of education most inimitable by us is the adoption of rational school books. The

teaching to read and the practice of the art of reading, when acquired, is a great opportunity to inculcate useful truth. So persuaded are the Germans that the sense of words, whenever presented to children as the means of information, should be perfectly clear to them, that they do not give them a written copy to imitate; which has not obvious and applicable meaning, nor a book to read which does not thoroughly explain itself; nor a lesson that is not appropriate to their real circumstances, or their probable development. They condescend to the young mind, and yet are in advance of it. They address curiosity and all the faculties at proper times, and intersperse all narrative and all reasoning with interrogations that exercise the moral and rational judgment continually.

A series of school books upon this plan will be referred to and described, after we have given a brief outline of the Normal Schools of Prussia.

NORMAL SCHOOLS

IN PRUSSIA.

ONE of the most judicious, elegant, and convincing articles, ever written on the subject of public instruction, is Mrs. Austin's preface to the Report of Cousin. Her mind perfectly apprehends the universal features of this beautiful system. She sees that of knowledge, all cannot provide for all, and that the mind that feels the want, cannot procure the supply. She knows that the wise must have pity upon the ignorant, and them that are out of the way, and that they must enlighten the blind, and raise the low. She believes, also, that national virtue is obtained and cherished by general intelligence, that neither grow spontaneously, but are a result of the care and beneficence of the most enlightened and disinterested spirits of a country. To such minds all that she says is properly addressed. She believes that such exist in the stations of middle life, and she writes to just thinkers, and to those who are perfectly sincere, in morals, whoever they are, and wherever they may be, and can exert any influence to those truly desirous to dispel error and enlarge the limits of truth and right reason, to those who would extend and secure the happiness of a people, who can alone become zealous of good works through information of immutable principles of right and wrong.

Mrs. Austin believes that in England a great fault is committed in the offering of selfish motives, of false ambition, to young persons; we wish that we in America were free from this error. The selfish principle in human hearts is strong enough in itself, without being commended and praised as a

salutary incentive to intellectual labour. Truth, for its own sake, wisdom, because its ways are pleasantness; benevolence, because it gives and gains the greatest good; a feeling of brotherly kindness and of public spirit, are the influences which that admirable writer commends to be infused into the perceptive and practical parts of popular education. In this country, in entire opposition to this liberal and safe course, the visitors of schools often address the most selfish and deceptive motives to boys, as inducements to diligence and perseverance. "You have heard," sometimes say these counsellors, "of the wise Franklin, who became one of the chief men of this nation; a minister from our government to Europe, who lived and died, honoured and admired by all who knew or heard of him. This man was a mechanic—a printer; but by means of his industry, and fidelity in whatever he undertook, by the information of all kinds with which he stored his mind, he rose to this extraordinary eminence among his fellow citizens. You have heard also of the good Roger Sherman, of Connecticut; of his independence and honesty; his excellent understanding and judgment. He was bred a *shoemaker*; but he was not destined to spend his days at the *last*. His superior mind, and correct notions of politics, obtained for him the honour to aid in the public councils; to attain to many dignified places; to stand high in the esteem of the greatest men in the land. These examples are set before you that you may do likewise; that you may be as well informed and as faithful as these honourable persons, and that you may secure to yourselves equal advantages. And if you should resemble these great men, what is to hinder you from being as *fortunate* as they were; as much distinguished? How many of the *richest* men in this country; the greatest merchants and lawyers in it, have been *poor boys*! There is nothing to prevent you from following their examples, and attaining to their *good fortune*. It is to be hoped that you will not forget this truth, that you will not neglect your opportunities, and come short of their success in the world." Such is esteemed by many to be a very sensible lecture.

Now it must occur to every sound mind that this is false in

principle. If all the printers in Franklin's time, or one-tenth of them, had resembled him in all points of sufficiency for public duties; and if all the shoemakers, or any number of them, in Connecticut, had been as wise as Mr. Sherman, there was but one mission for the printers, and one seat in congress for the shoemakers. And though the merit of all had been exactly the same, the reward of that merit, did it really consist in power or place, could not possibly be accorded to all. Printing is more in request than diplomacy, and shoes are more needed than legislation; that is, a certain sort of want is more generally felt and acknowledged, more imperious in its demands, than another class of wants in the community. A very few persons, indeed, relatively to the whole, can supply the rarer want; and a very large number are absolutely necessary to supply the daily, physical, and outward need of society. The common provisions of education, and the common chance of success in life, must be for the latter chiefly in their original vocation. So few are the high places of earth; and young persons are so quick-sighted in perceiving "that which is set on a hill;" and so very ready of their own accord to explore the upward path, how hard soever to climb, that it is more just, and more judicious, to set before children rational and probable views of future life than the stimulants of a vain and deceitful ambition; ambition, which often makes them self-seeking, encroaching, and vain-glorious prematurely, and too often leaves them in the end, without any moral correction in the mind, a prey to the bitterest disappointment.

This truth is set forth with convincing power by the translator of Cousin. "It seems to me," says Mrs. Austin, "that we are guilty of great inconsistency as to the ends and objects of education. How industriously have not its most able and most zealous champions been continually instilling into the minds of the people that education is the way to advancement, that 'knowledge is power,' that a man cannot 'better himself' without some learning! And then we complain, that education will set them above their station, disgust them with labour, make them ambitious, envious, dissatisfied! We must reap as we sow. We set before their eyes objects the most

tempting to the desires of the most uncultivated men, we urge them on to the acquirement of knowledge, by holding out the hope that knowledge will enable them to grasp these objects: if their minds are corrupted by the nature of the aim, and embittered by the failure which must be the lot of the mass, who is to blame?

“If, instead of nurturing expectations which cannot be fulfilled, and turning the mind on a track which must lead to a sense of continual disappointment, and thence of wrong, we were to hold out the appropriate and attainable, nay, unfailing ends of a good education; the gentle and kindly sympathies; the sense of self-respect, and of the respect of fellow men; the free exercise of the intellectual faculties; the gratification of a curiosity that ‘grows by what it feeds on,’ and yet finds food for ever; the power of regulating the habits and the business of life, so as to extract the greatest possible portion of comfort out of small means; the refining and traquillising enjoyment of the beautiful in nature and art, and the kindred perception of the beauty and nobility of virtue; the strengthening consciousness of duty fulfilled; and, to crown all, ‘the peace that passeth all understanding;’ if we directed their aspirations this way, it is probable that *we* should not have to complain of being disappointed, nor *they* of being deceived. Who can say that wealth can purchase better things than these? and who can say that they are not within the reach of every man of sound body and mind, who, by labour not destructive of either, can procure, for himself and his family, food, clothing, and habitation.”

The design of all popular education is not to raise up extraordinary individuals, but to exalt the nation, to elevate whole classes of people. Not to make the American people or any particular nation, superior to other people in physical resources and power, but to develope the whole faculties of the human being and of aggregate man; to multiply his defences against evil, and his capabilities of enjoyment; to afford to every man security and enjoyment of what belongs to himself individually, and to promote among all men mutual and safe confidence in their fellow men; to enlarge the commerce

of good offices, and multiply the interchanges of thought and affection in human society ; and this must be done with some regard to the structure of civilised society.

All men are moral beings ; all have the same rules of right and wrong to apply to their own circumstances. The circumstances of different classes of men however are, and must be, different. There ought to be extra provisions for extraordinary means to obtain, and extraordinary capacity to profit by, but there should be besides in every well regulated state, one ample institution for the benefit of the whole people, superior to all private and selfish dealings, in the sale and barter of knowledge. This should supply what is wanting, correct what is wrong, and prevent what else might be depraving, in private and casual education. Such an institution Prussia has established for all her children, and it is tending to produce its natural effects. Such an institution France has imitated from this great national experiment. Time, the demonstrator of all true politics, and of all human projects, well or ill devised, will show with how much efficacy in improving the morals and manners of her people. Could this institution fully accomplish its proposed ends, what wise legislator would refuse to urge similar provisions for the public virtue and happiness upon any community now destitute of them.

The direct instruments of this system of education are, first of all, qualified teachers. How these are disciplined and prepared for their function will be most correctly shown in the representation of Cousin, who has described, in a very interesting manner, some of the institutions which exist in Prussia for the education of schoolmasters.

One of the most important features of the normal school is the function of its head or director. " It is the constant practice of the ministry in Prussia,—to be scrupulous to the last degree in the choice of a director, and then to leave him great latitude at the beginning, with reservation to the minister to judge of the whole by the results, and to interpose his authority after full knowledge of facts."

Extract from the Instructions for the Director of the Primary Normal School of Potsdam.

“ These instructions, which prescribe the duties of the director, are rather calculated to suggest the point of view under which he ought to regard his office, than to define his functions and occupations with precision. These may undergo various modifications from unforeseen circumstances ; and the director of an establishment ought not to adhere to the literal meaning of official rules, but to be guided by more large and elevated conceptions, and wherever the law is silent, to supply the deficiency from his own intelligence.

“ All that a rational and a pious father of a family is to his household, the director ought to be to the whole establishment and to each of its members ; the kind friend and colleague of all the pupils and masters who are animated with a true feeling of their duties ; on the other hand, the severe and inflexible ruler of those who refuse to listen to the voice of reason and of religion.

“ He ought to pay attention to the smallest things as well as to the greatest, that nothing may trouble the harmony of the entire machine committed to his watchful guidance.

He is bound especially—

“ 1. To manage the pecuniary affairs of the establishment.

“ 2. To superintend the domestic economy and the steward ; to have an eye to the library and to all the instruments, &c. necessary for the school ;

“ 3. To preserve and add to these, and to give an account of the funds appropriated to the purchase of books, &c. ;

“ 4. To carry on the correspondence, to make the report to the school-board on the normal school and the school attached to it ; to send in a list of candidates for admission, to keep the archives, &c. ;

“ 5. To call up, examine, and choose the candidates for admission, with the advice of the masters ;

“ 6. To draw out and present plans of study, after having referred them to the conference of schoolmasters, and to dis-

tribute and arrange the subjects of instruction, according to the plan approved by the competent authorities ;

“ 7. To overlook and direct the masters, both in their moral conduct and their functions ;

“ 8. To organise and direct the schoolmasters' conferences, and to draw up prospectuses for them ;

“ 9. To fix and direct the public examinations of the normal school and the school attached ;

“ 10. To maintain the high discipline of the normal school, and of the school attached by all possible means, even to the expulsion of a student, after the decision of the conference of masters ; subject, however, to the obligation of making an immediate and circumstantial report to the competent authorities.

“ It is impossible more completely to justify the confidence of the ministry than Mr. Striez, the director of the Potsdam School has done. From year to year the normal school confided to his care has made extraordinary progress, and in 1826 he laid before the public an account of it, which excited the liveliest interest. This account I place before you ; it will give you an accurate and complete idea of the material and moral condition—of the whole internal life—of one of the best primary normal schools of Prussia.

REPORT
OF THE
PRIMARY NORMAL SCHOOL
AT POTSDAM,

BY F. L. G. STRIEZ, DIRECTOR OF THIS SCHOOL AND MINISTER OF THE
GOSPEL.

HISTORICAL STATEMENT.

“ UNTIL the middle of the last century there were no primary normal schools in Brandenburg. The schoolmasters were appointed by the parishes, either with the approbation of the authorities or without their knowledge, and were all drawn from the primary schools then established. All that was required of these masters, who were chiefly mechanics, was to be able to read, say the catechism, sing tolerably a few well-known psalm tunes, and to write and cipher a little. Numbers of shepherds, employed in summer-time in keeping sheep, during winter assumed the office of teachers of youth. The nobility used generally to bestow the place of schoolmaster (if it was at their disposal,) on their valets or grooms, as a reward for past services. The primary schools in towns sometimes had masters a little better informed, but even they had neither good taste nor method in their manner of teaching.

“ Johann Julius Hecker, chief councillor of the consistory at Berlin, and minister of Trinity church, was the first who undertook to train young men for the art of teaching. With this view he founded a school to supply masters for his own diocese.

“ This establishment, founded in 1748, remained for some time a private one ; in the year 1753, it was raised to the rank of a royal primary normal school for schoolmasters and parish-clerks. The provincial authorities were enjoined, in a Cabinet

order published the 1st of October, 1753, to select, as far as possible, the members of this establishment for the royal places of parish-clerk and schoolmaster.

“ But this primary normal school was still far from meeting the constantly increasing wants of the province, and little merited the name of a royal school. The pupils, scattered in all parts of the capital, were not properly watched nor directed in their studies. Being all mechanics, they laboured at their trades rather than their studies, and were besides exposed to the influence of the corporation spirit,* and to the seductions of a great town. In fact, the time which they devoted to their studies at the normal school was in general too short to afford any hope of effecting the end proposed.

“ In 1771, Frederick the Great appropriated 4000 crowns, interest upon a capital of 100,000 crowns, to the improvement of the country schools in the Electoral March; he used on this occasion the following expressions: ‘Primary education, especially in the country, has been hitherto much neglected; it becomes imperative to remove the bad masters, and replace them by competent men.’ Understanding that the schools were better organised in Saxony, he ordered that masters should be drawn thence, and put in the place of those whom it might have seemed fit to remove, in spite of their being dependents on the crown or on the nobles. An increase of salary was to be allowed to the new masters, from the special fund lately created; and the individuals most distinguished among them to be held out to the primary normal school as *models for masters in training*.

“ But the benevolent intention of the king could not be entirely realised; either the persons intrusted with its execution were negligent, or they found it difficult to draw skilful masters from Saxony. To obviate this inconvenience, it was determined to place in the schools which were susceptible of reform, theological candidates, who should fill the office of masters.

“ This arrangement not answering the purpose, some lesser normal schools, indeed, sprang up insensibly at Berlin; but

* In Germany the members of each trade, till very recently, composed a *Zunft*,—guild, or corporation.—TRANSL.

either they were not of long continuance, or they remained unimportant; or else they had no other view than to form masters for Berlin and the neighbouring towns of an inferior order."

Such was the state of things when, in 1809, the regency of Potsdam, the ecclesiastical authorities, and the school-deputation began to give a new direction to the system hitherto followed in primary instruction.

Nothing was more strongly felt than the want of good masters. Exact information was eagerly sought as to the condition of the primary normal school at Berlin, and in 1810, great improvements were effected in this establishment. Upon their success depended, in part, whether this school should be continued and remain at Berlin, or whether it should be transferred to another place. Now, on experiment, the measures adopted appeared inapplicable to the establishment at Berlin, and the primary normal school of Berlin was superseded by that of Potsdam.

PRESENT ORGANISATION OF THE NORMAL SCHOOL.

1. *Direction and Inspection.*

The normal school and its annexed school are placed under a director or principal, subordinate to the royal *school-board of the province* of Brandenburg at Berlin, and to the minister of public instruction.

The last-named authority lays down the principles to be followed in this school, as in all other public schools; exacts an account of all important matters, such as the nomination of the masters, and any change in the fundamental plan of the studies; and receives every year, through the medium of the royal school-board, a detailed report, prepared by the director of the school.

The school-board is charged with the special inspection of the normal school: it must watch its progress, and from time to time send commissioners to make inquiries on the spot. It examines also and improves the plan of studies.

2. *Building.*

The normal school, situated near the canal and the Berlin gate, is a large edifice two stories high with a frontage of 127 feet, and considerable back-buildings, which, joined to the main building, form a square within which is a tolerably spacious court. The whole comprehends:

“ 1. A family residence for the director or principal, and another for a master ;

“ 2. Three apartments for three unmarried masters ;

“ 3. An apartment for the steward and his servants, and sufficient convenience for household business and stowage ;

“ 4. A dining-room for the pupils, which serves also for the writing and drawing class ;

“ 5. An organ-room, in which the music-lessons are given, the examinations take place, and the morning and evening prayers are said ;

“ 6. Two rooms for the scientific instruction of the pupils ;

“ 7. Four rooms for the classes of the annexed school ;

“ 8. Five rooms of different sizes, and two dormitories for the pupils ;

“ 9. Two infirmaries ;

“ 10. A wash-house ;

“ 11. Two cabinets of natural history ;

“ 12. Granaries, cellars, wood-houses, &c.

3. *Revenues.*

Are afforded by state funds, by fees from pupils, and from children at the primary school—which serve to pay—

“ 1. The salaries of the masters ;

“ 2. The household expenses ;

“ 3. The materials for instruction for the normal school and the school annexed ;

“ 4. The garden-ground ;

“ 5. The heating and lighting ;

“ 6. The repairs of the building, furniture and utensils, the insurance, taxes, and expenses of the house, &c. ;

“7. The maintenance of the pupils ;

“8. The physician and surgeon.

4. *Inventory.*

“The establishment contains the following articles ;

“1. Things required in the economy of the house, kitchen-utensils, tables, forms, &c. ;

“2. Sufficient and suitable furniture, consisting of chests of drawers, tables, forms, chairs and boxes, for the class of the normal school and the school for practice, and for the masters' rooms, &c. There is also, for the poor pupils, a certain number of bedsteads with bedding ;

“3. A considerable library for the masters and pupils, as well as a good collection of maps and globes for the teaching of geography ;

“4. A tolerably complete collection of philosophical instruments ;

“5. A collection of minerals ;

“6. A collection of stuffed birds, and other objects in natural history ;

“7. The instruments most required in mathematical instruction ;

“8. Complete drawing apparatus ;

“9. A very considerable collection of music ;

“10. A very good organ, and a piano-forte, seven harpsichords, and many wind and string instruments.

5. *Domestic Economy and Maintenance of the Pupils.*

“To support about eighty pupils, and to preserve cleanliness in the house, a steward has been appointed, whose duties are specified in a contract renewable every year.

“The food of the pupils is good and wholesome, which is proved by the state of their health. Some parents think it needful to send their children eatables, or money to purchase them. They are wrong, for the children have no such want ; on the contrary, so far from being advantageous, these presents only

serve to take away their appetite at meals, and to make them dainty and gluttonous. The orphans and those whose parents are too poor to send them any thing, are exactly those who are the strongest and healthiest.

“The director is almost always present at meals, to be sure of the goodness of the food, and to prevent any irregularity in the serving up.

“Sick pupils are sent to the infirmary, and are attended by the physician or surgeon of the establishment.

6. *Masters.*

“All the masters belong exclusively to the establishment, in which also they live. Each of them with the exception of the principal, (whose number varies from twelve to sixteen,) gives from twenty-four to twenty-seven lessons a week.

“The number of lessons being so great, one of the cleverest pupils trained in the house is employed as assistant master, so that the number of masters in fact amounts to six.

7. *Number of Pupils.*

“The number of the pupils is fixed by the regulation at from 75 to 80, and is now 78,* of whom 72 live in the establishment; the other six have obtained a license to remain with their parents in order to lessen the expense of their maintenance.

This number is determined not only by the building, but also by the wants of the province. The number of pupils to be admitted is very easily determined. It depends on the average number of new masters required in a year by the department. This principle is fundamental. It is absurd to gather together at random a crowd of students who have no security for obtaining employment.

8. *What is required of Applicants for Admission.*

“Once a year, 26 pupils are admitted. Of these are required—

“1. Good health and freedom from all bodily infirmity. (Obstacles to admission would be, exceeding smallness of stature, short-sightedness, or a delicate chest;)

“2. The age of 17 complete;

“3. The evangelical religion;

“4. A moral and religious spirit, and a conduct hitherto blameless;

“5. A good disposition and talents, amongst which are a good voice and musical ear;

“To be prepared for the studies of the normal school by the culture of the heart and mind: to have received a good religious education (which shall include a knowledge of the Bible and biblical history;) to be able to read; to know the grammar of the German language, of composition, arithmetic, the principles of music.

“A written request for admission must be sent to the director, by June at the latest, accompanied with—

“1. A certificate of birth and baptism;

“The director enters the petitioners on a list, and in the month of June or July invites them, by letter to present themselves at the examination which takes place in July or August.

“The examination is conducted partly in writing, and partly *viva voce*.

“As a means of ascertaining the acquirements of the candidates, and of judging of their memory, their style, and their moral dispositions, an anecdote or parable is related in a clear and detailed manner, summing up and repeating the principal points, after which they produce it in writing, with observations and reflections.

The oral examination usually includes only religion, reading, grammar, logical exercises, and arithmetic.

They are also examined in music.

“After the examination, the talents and merits of the respective candidates are conscientiously weighed and compared, in a conference of the masters. The choice being made, it is submitted to the sanction of the royal school-board with a detailed report of the result of the examination.

At the end of some weeks the candidates are informed of the decision; their admission is announced, or the reason which prevented it stated; with either advice to give up their project entirely, or suggestions relative to their further preparation.

“The admitted candidate is bound to bring, besides his clothes and books, amongst which must be the Bible and the prayer-book used in the establishment, half-a-dozen shirts, six pairs of stockings, a knife and fork, and generally, a bedstead with all requisite bedding.

“He is also bound to sign, on his entrance, an engagement to the director, with the consent of his father or guardian, to observe the rules of the institution, to hold his future services at the disposal of government, or to refund all expenses incurred on his account.

“The normal school is by no means designed for those who are unfit for any business, and think if they can read and write, they are capable of becoming schoolmasters. This notion is so deeply rooted, that you hear fathers declare with all the simplicity in the world—‘My son is too delicate to learn a business,’ or ‘I don’t know what to make of my son, but I think of getting him into the normal school.’ We reply to such, that the pupils of the normal school must, on the contrary, be sound both in body and mind, and able to brave the toils and troubles of a career as laborious as it is honourable.

“Much neglect unfortunately still exists on a subject which is of the highest importance—the methodical preparation of these young men for the calling which it is desired they should embrace.

“A false direction is often given to their preliminary studies. A young man is believed to be well prepared for the normal school, if he have passed the limits of elementary instruction; and if he have acquired a greater mass of knowledge than other pupils. It frequently happens, however, that candidates who come strongly recommended from school, pass the examination without credit, or are even rejected.

“The most immediate and the most important aim of all instruction, is to train up and complete the Man; to ennoble his heart and character; to awaken the energies of his soul,

and to render him not only disposed, but able, to fulfil his duties. In this view alone can knowledge and talent profit a man; otherwise, instruction, working upon sterile memory and talents purely mechanical, can be of no high utility. In order that the teacher, and particularly the master of the primary school, may make his pupils virtuous and enlightened men, it is necessary he should be so himself. Thus, that the education of a normal school, essentially practical, may completely succeed, the young candidate must possess nobleness and purity of character in the highest possible degree, the love of the True and Beautiful, an active and penetrating mind, the utmost precision and clearness in narration and style.

“Such above all things are the qualities we require of young men. If they have reached this state of moral and intellectual advancement by the study of history, geography, mathematics, &c., and if they have acquired additional knowledge on these various branches, we cannot but give them applause; but, we frankly repeat, we dispense with all these acquirements, provided they possess that *formal instruction* of which we have just spoken, since it is very easy for them to obtain in the normal school that *material instruction* in which they are deficient.

“It is nevertheless necessary to have some preliminary notions, seeing that the courses at the normal school are often a continuation of foregone studies, and that certain branches could not be there treated in their whole extent, if they were wholly unknown to the young men when they entered. We have already mentioned the branches they should be most particularly prepared in; but this subject being of the greatest interest, we shall conclude this chapter with some suggestions on the plan to be followed.

“1. *Religion*. To awaken and fortify the religious spirit and the moral sentiments. For this purpose the histories and parables of the Bible are very useful. Frequent reading and accurate explanation of the Bible are necessary.

“As to *general history*, there is no need of its being circumstantially or profoundly known, but the young men should be able to refer with exactness to those historical facts which

may be profitably used to form the heart, to exercise and rectify the judgment, to infuse a taste for all that is grand and noble, true and beautiful."

It appears here, that mere chronological tables and books or abstracts do not satisfy the German notion of learning history. The philosophy of history, its moral spirit, is communicated in the very first lessons to the humblest minds. A brief list of some of their elementary works follows :

"1. *Examples of Virtue*, a collection of noble deeds and characteristic traits from universal history, &c., 3 vols.

"2. *School of Wisdom and Virtue*.

"3. *Logical Exercises*. These ought to tend to produce in young minds clearness and accuracy of ideas, justness of judgment, and, by consequence, precision and facility in oral and written explanations.

"4. *Exercises for learning to think in a methodical and natural manner*."

These are a few of the books used in the normal schools. Their very titles express that they aim by direct means to sow the good seed of moral truth in the juvenile mind. It is intended to furnish in another place, as has already been stated, some further notice of books of a similar character to those used in the Prussian schools, and which are adapted to the wants of our own School System.

"5. *Reading*. When once the pupil can read fluently, he must be taught to give emphasis to his reading, and to feel what he reads. He should be habituated to recite, and even gradually to analyse the phrases and periods he has just read, to change the order, and express the same idea in different words—to put, for example, poetry into prose, &c. Thus these exercises serve at the same time to teach him to think, and to speak. We advise also that he be made to declaim pieces he has learned by heart.

"6. *Arithmetic*. This does not include either methods of abstruse calculation or practical arithmetic. Nothing more is required of the pupil than to use figures without difficulty, and to calculate in his head.

"All the pupils are bound to pursue the course of the normal

school for three years ; their acquirements and instruction would be incomplete if they did not conform to this regulation.

9. *Education of the Pupils by means of Discipline and of Instruction.*

“ This important subject is of far too great extent for us to attempt to exhaust it here. We shall take a future opportunity of entering upon it, and show how all the branches of instruction are treated in the normal school.* At present we shall content ourselves with the mention of the principles which regulate the instruction and general discipline.

“ In the education of masters of primary schools the wants of the people must be consulted.

“ We have abundant proof that the well-being of an individual, like that of a people, is no wise secured by extraordinary intellectual powers or very refined civilisation. The true happiness of an individual, as of a people, is founded on strict morality, self-government, humility, and moderation ; on the willing performance of all duties to God, and his neighbours.

“ A religious and moral education is consequently the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people, since God has endowed them with all the faculties for acquiring it, and since the cultivation of all the powers of man secures to him the means of reaching perfection, and, through that, supreme happiness.

“ Religious and moral instruction, far from leading to presumption and a disputatious spirit, on the contrary, produces in man a consciousness of his own weakness, and, as a consequence, humility. The object then should be, to give the people solid and practical knowledge, suited to their wants,

which will naturally refine and soften their habits and manners.

“ If such be the instruction the people ought to receive, that of the masters of the primary schools is at once determined, and the principles to be followed in the instruction of our pupils are equally clear.

“ A more definite direction is given to religious and moral instruction by belief in the revealed word of God in the Holy Scriptures. But this belief must not be simply historical, as amongst the learned. It ought rather so to penetrate the heart of man as to produce a constant endeavour to have his thoughts, sentiments, and actions, in strictest harmony with the word of God. It is, then, on the living conviction of the truths and doctrines of Christianity, that we base the religious and moral character of our pupils. Enemies to all needless constraint, we allow the young men all the liberty compatible with our responsibility, with our duty of guarding them from every seduction, and with the internal order of the establishment. We are indulgent to faults which arise not from bad disposition, but we punish unkindness and rudeness even in look and gesture.

“ Our principal aim, in each kind of instruction, is to induce the young men to think and judge for themselves. We are opposed to all mechanical study and servile transcripts. The masters of our primary schools must possess intelligence themselves, in order to be able to awaken it in their pupils ; otherwise, the state would doubtless prefer the less expensive schools of Bell and Lancaster.

“ We always begin with the elements, because we are compelled to admit pupils whose studies have been neglected ; and because we wish to organise the instruction in every branch, so as to afford the pupils a model and guide in the lessons which they will one day be called upon to give.

“ With respect to *material* instruction, we regard much more the solidity, than the extent, of the acquirements. This not only accords with the intentions of the higher authorities, but reason itself declares that solidity of knowledge alone can

enable a master to teach with efficacy, and carry forward his own studies with success.

“*Practical* instruction we consider of the greatest importance.

“All the studies and all the knowledge of our pupils would be fruitless, and the normal school would not fulfil the design of its institution, if the young teachers were to quit the establishment without having already methodically applied what they had learned, and without knowing by experience what they have to do, and how to set about it.

“To obtain this result, it is not sufficient that the young men should see the course gone through under skilful masters, or that they should themselves occasionally give lessons to their school-fellows; they must have taught the children in the annexed school for a long time, under the direction of the masters of the normal school. It is only by the familiarising themselves with the plan of instruction for each particular branch, and by teaching each for a certain time themselves, that they can acquire the habit of treating it with method.”

Annexed School.

“The annexed school was founded in 1825, and receives gratuitously from 160 to 170 boys. The higher authorities, in granting considerable funds for the establishment of this school, have been especially impelled by the benevolent desire of securing to the great mass of the poor children in this town* the means of instruction, and of relieving the town from the charge of their education.

“The town-authorities agreed on their part, to pay one thaler and five silber-groschen (3s. 6d.) a year for each child. On this condition we supply the children gratuitously with the books, slates, &c., which they want.

“The annexed school is a primary school, which is divided into classes, but reckons only three degrees: the second and third classes are separated from each other only for the good

* Potsdam.

of the pupils, and for the purpose of affording more practice to the young masters.

“The first class with the two above it, forms a good and complete elementary school; while the highest presents a class of a burgher school, where the most advanced pupils of the normal schools, who will probably be one day employed in the town schools, give instruction to the cleverest boys of the annexed school.

“Here is a table of what is taught in this school.

SUBJECTS TAUGHT.	Lowest class.	The two middle classes.	Highest class.
	Lessons.	Lessons.	Lessons.
1. Religion - - - -	4	4	3
2. Reading - - - -	6	6	2
3. The German language -	6	4	4
4. Arithmetic - - - -	3	4	4
5. Geometry and drawing -	2	2	2
6. Writing - - - -	3	3	4
7. Singing - - - -	2	3	3
8. Mathematics - - - -	—	—	2
9. Geography - - - -	—	—	2
10. Natural History - - -	—	—	2
11. History - - - -	—	—	2
No. of lessons in the week -	26	26	30

“We shall add a few remarks on this plan.

“1. In the two middle classes, the most common sorts of knowledge are taught, together with reading.

“2. The lessons in language consist, in the lower class, of logical exercises and anecdotes; and, in the middle classes, of exercises in language and grammar.

“The master of the normal school, who has prepared the young masters beforehand is present during the lesson given by them in the school of experiment. He listens, observes, and guides them during the lessons, and afterwards communicates

his observations and his opinion of the manner in which the lesson was given.

“It is requisite that every pupil of the normal school should teach all the branches in the lowest class in succession; for the master of a primary school, however learned he may be, is ignorant of the most indispensable part of his calling, if he cannot teach the elements.

10. *Departure from the Normal School; Examinations; Certificates and Appointments.*

“The pupils quit the normal school after having pursued the course for three years; for the lengthening of their stay would be an obstacle to the reception of new pupils.

“But they must first go through an examination in writing and *viva voce*, of which we give an abstract.

“1. All the pupils of the primary normal schools shall go through an examination on leaving.

“2. The examination shall be conducted by all the masters of the normal school, on all the subjects taught in the house, in the presence and under the direction of one or more commissioners.

“3. Every pupil, before leaving, shall give a probationary lesson, to show to what degree he possesses the art of teaching.

“4. After the examination is over, and exact accounts of the pupils leaving are given by the director and all the masters, a certificate shall be delivered to each pupil, signed by the director, the masters and the commissioners.

“5. This certificate shall specify the knowledge and talents of the pupil; it shall state whether he possesses the art of teaching, and whether his moral character renders him fit for the office of primary schoolmaster. It shall include, besides, a general opinion of his character and attainments, expressed by one of the terms, ‘excellent,’ ‘good,’ ‘passable,’ and answering to the numbers 1, 2, 3.

“6. This certificate only gives the pupil a provisional power of receiving an appointment for three years. After that time he must undergo a new examination at the normal school,

But any pupil who, on leaving the establishment, obtained number 1, and has, in the course of the three first years, been teacher in a public school, shall not have to pass another examination. No other can take a situation, except provisionally.

“7. These new examinations shall not take place at the same time as those of the pupils who are leaving; but, like those, always in the presence and under the direction of the commissioners of the school-board.

“8. In the first examination the principal object is, to ascertain if the pupils have well understood the lessons of the normal school, and learned to apply them; in the last, the only object of inquiry is the practical skill of the candidate.

“9. The result of this new examination shall likewise be expressed in a certificate, appended to the first, and care shall be taken to specify therein the fitness of the candidate for the profession of schoolmaster.”

“For which reason the pupils on their departure receive a certificate, the first page of which describes their talents, character, and morality, and the two following contain an exact account of the result of the examination on all branches of study.

“Those who have not obtained appointments in the interval between the two examinations, shall present this certificate to the superintendents and school-inspectors of the places where they live, and, on leaving that place, shall demand a certificate of conduct, which they shall produce at the time of the second examination. Those who have been in situations during the three first years, shall produce certificates from their immediate superiors.

“All the pupils cannot be appointed immediately on their leaving the school: but a great number of them are proposed by the director for vacant places, and are sought after by the royal government, by superintendents, magistrates, &c.; so that at the end of a year we may calculate that they are all established.

“I* can answer for the perfect fidelity of this description

of the normal school of Potsdam; and in the long visit and minute investigation of this great establishment which I made in person, I came to the conviction that the representation I have now just completed and which was drawn up in 1826, was, in 1831, below the reality.

“The primary normal school of Potsdam now contains eighty students: they all board in the house. The charge is 48 thaler a year (7*l.* 4*s.*) Half the students pay this entire sum; others have purses (exhibitions) or half purses. The director and the masters, to the number of five, are all lodged in the house. The director’s salary is 1060 thaler a year, (159*l.*;) the five masters have 530, 480, 400, 220, and 200 thaler, not including an allowance for wood. 180 thaler a year are devoted to the maintenance of a garden, and of a gardener, who gives instruction in his art. 120 thaler a year are spent in books; the library already contains more than a thousand volumes. There is a little cabinet of mineralogy and natural history, a collection of seeds, a tellurium for the illustration of geographical and astronomical lessons; there is also a fine organ, for every one of the pupils is expected to be able to act as organist. Each study has its piano-forte, each pupil his violin, and a small collection of books. I have said that there are eighty students: at least a hundred applicants for admission present themselves yearly, out of whom twenty-six or twenty-seven are chosen—about the same number as quit the school. No one can be admitted before the age of seventeen or eighteen, but they may enter considerably later; and I have seen students as old as four-and-twenty. At the end of three years there is a parting examination; those who go through it with credit are entered as *candidates* for the mastership of an elementary or burgher school.

“The course of instruction is very thorough, and at the same time very extensive.

“I saw this scheme in action. The spirit which dictated the arrangement and distribution of the tuition is excellent, and equally pervades all the details. The normal course, which occupies three years, is composed, for the first year, of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the

true vocation of a primary teacher. This is what is called the *formal* instruction, in opposition to the *material* or more positive instruction of the second year, in which pupils go through special studies of a very solid kind, and learn considerably more than they will generally be called upon to teach. The third year, is entirely *practical*, and is devoted to learning the art of teaching.

“As appears from the prospectus, the musical instruction is carried to a very high point. There are few students who have not a violin, and many of them leave the school very good organists and piano-forte players. Singing is particularly cultivated. The course of instruction embraces not only a little botany, mineralogy, physical science, natural history, and zoology, but exercises in psychology and logic, which tend to give the young men the philosophy of that portion of popular education intrusted to their care. I was present at several lessons; among others, one on history and chronology, in which, out of courtesy to me, the pupils were interrogated on the history of France, particularly during the reigns of Charles IX.; Henry III., and Henry IV.,—a period of which protestantism is so important a feature. The young men answered extremely well, and seemed perfectly familiar with the dates and leading facts. I say nothing of the gymnastic courses, as Prussia is the classic land of those exercises.

“What struck me the most was the courses, called in Germany courses of *Methodik* and *Didaktik*, as also those designated by the name of *Pädagogik*: the two former intended to teach the art of tuition, the latter the more difficult art of moral education. These courses are almost always given by the director, who also generally gives the religious instruction, which here comes in its proper place—that is, first. There are many examples in Germany of laymen who teach religion. As all schoolmasters, who are of necessity generally laymen, are bound to give religious and moral instruction in their several schools, it follows of course that the teaching the art of giving such instruction cannot be confined to ecclesiastics.

“I ought to add that all the students of the school at Potsdam had a cheerful happy air, and that their manners were

very good. If they brought any rusticity to the school, they had entirely lost it. I quitted the establishment highly satisfied with the students, full of esteem for the director, and of a respect for a country in which the education of the people has reached such a pitch of prosperity."

SMALL NORMAL SCHOOLS.

"THE small normal schools differ, generally, from the large, not only in the number of pupils, which is much smaller, but above all as being nurseries of village schoolmasters for the very poorest parishes. The great schools furnish masters for the country as well as for the towns. The masters from the smaller schools, labour for these poor and backward villages. To this their whole organisation, their studies, their discipline, are to be directed. Unquestionably, the great normal schools of Prussia are entitled to the highest respect; but never can there be veneration enough for these humble labourers in the field of public instruction, who, as I have said, seek obscurity rather than fame; who devote themselves to the service of poverty with as much zeal as others to the pursuit of riches, since they toil for the poor alone; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition. They cost scarcely any thing, and they do infinite good. Nothing is easier to establish—but on one condition, that we find directors and pupils capable of the most disinterested, and, what is more, the most obscure, devotion to the cause. Such devotion, however, can be inspired and kept alive by religion alone. Those who can consent to live for the service of men who neither know nor can appreciate them, must keep their eyes steadfastly fixed on Heaven: that witness is necessary to those who have no other. And, accordingly, we find that the authors and directors of these small schools are almost all ministers of religion,

inspired by the spirit of Christian love, or men of singular virtue, fervent in the cause of popular education. In these humble institutions every thing breathes Christian charity, ardour for the good of the people, and poverty. I shall lay before you a description of two ;—one hidden in a suburb of Stettin, and the other in the village of Pyritz in Pomerania.

“Stettin has a large normal school, instituted for the training of masters for the burgher schools. An excellent man, Mr. Bernhardt, school-councillor (*Schulrath*) in the council of the department, was the more powerfully struck by the necessity of providing for the wants of the country schools. He founded a small normal school for this sole purpose, and placed it not in the town, but in a suburb called Lastadie ; he laid down regulations for its government, which I annex nearly entire.”

Small Primary Normal School of Lastadie near Stettin.

“1. This school is specially designed for poor young men who intend to become country schoolmasters, and who may, in case of need, gain a part of their subsistence by the labour of their hands.

“2. Nothing is taught here but those things necessary for small and poor country parishes, which require schoolmasters who are Christians and useful men, and can afford them but a very slender recompense for their toils.

“3. This school is intended to be a *Christian school*, founded in the spirit of the Gospel. It aspires only to resemble a village household of the simplest kind, and to unite all its members into one family. To this end, all the pupils inhabit the same house, and eat at the same table with the masters.

“4. The young men who will be admitted in preference, are such as are born and bred in the country ; who know the elements of what ought to be taught in a good country school ; who have a sound straight-forward understanding, and a kindly cheerful temper. If, withal, they know any handicraft or understand gardening, they will find opportunities for practice and improvement in it in odd hours.

“5. The school of Lastadie neither can nor will enter into any competition with the great normal schools completely organised; on the contrary, it will strive always to keep itself within the narrow limits assigned to it.

“6. The utmost simplicity ought to prevail in all the habits of the school, and, if possible, manual labour should be combined with those studies which are the main object, and which ought to occupy the greater portion of the time.

“7. The course of instruction is designed to teach young people to reflect, and by exercising them in reading, writing, arithmetic, and singing, to put it in their power to instruct themselves, and to form their own minds. For the humblest person ought to be taught to think; but to enlighten him, to make him a rational and intelligent being, does not mean to make him highly learned. ‘God willeth that all men be enlightened, and that they come to the knowledge of the truth.’

“8. The instruction ought to have a direct connexion with the vocation of the students, and to include only the most essential part of the instruction given in the great normal schools.

“9. The objects of instruction are, religion, the German language, reading, writing, arithmetic, and singing. To these are joined the first elements of geometry, easy lessons in natural history, narratives drawn from the national history, and geographical descriptions. The principal object, and the foundation of all education, is religion, as learned from history and the Bible. The school of Lastadie will also strive to excite and cherish in its pupils a love of nature, and to that end will cultivate a taste for gardening and planting.

“10. In treating of all these subjects, the pupils must be trained to speak in pure and accurate language; for after the knowledge of religion and of nature, there is nothing of which children stand more in need, than to learn to express what they know with simplicity, truth, and accuracy.

“11. The students know enough, when they speak, read, and write well; when they can produce a good composition in the German tongue; when they can calculate with facility and with reflection, and when they sing well; they know enough, when

they are thoroughly versed in the Bible, when they possess the most essential notions of the system of that universe which they have constantly before their eyes, of that nature, in the midst of which they live: they have attained much, when they are Christians, rational, and virtuous men.

“12. The period of study is fixed at two years. The first year the pupils learn what they are hereafter to teach to others; besides which, they assist at the lessons the masters give to the children of the school annexed to this small normal school. In the second year the future teacher appears more distinctly, and from that time every thing is more and more applied to practice. They continue the whole year to practise teaching, and at the end they receive a set of rules, short and easy to understand, for the management of a school of poor country children.

“13. To the school of Lastadie is joined a school of poor children, in which the young men have an opportunity of going over what they have learned, by teaching it to others, and of exercising themselves in tuition according to a fixed plan. This school consists of a single class, in order that the students may see how a good school for poor children should be composed and conducted, and how all the children may be kept employed at once.

“14. The number of pupils is fixed at twelve. The pecuniary assistance they receive will depend on circumstances. The instruction is gratuitous. Six pupils inhabit each room. The master lives on the same floor. They take their simple but wholesome meals together. Servants are not wanted. The pupils do the work of the house.

“15. The daily lessons begin and end with prayers and psalmody. It rests with the master to fix the hours of devotion, (founded chiefly on the Bible and the book of psalms,) as well as their number. So long as the true spirit of Christianity—faith quickened by charity—shall pervade the establishment—and fill the hearts of masters and of pupils, the school will be Christian, and will form Christian teachers; and this spirit of faith and of charity will be productive of blessings to the poor and to the mass of the nation.

“16. It will not, therefore, be necessary to lay down minute regulations; but practical moral training must be combined as much as possible with instruction. ‘The letter killeth, the spirit quickeneth.’ But what will it not require to imbue the whole establishment with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and for the love of God, to the children of the poor?

“17. Whoever wishes to be admitted into this establishment, must not be under eighteen nor above twenty years of age. He must bring the certificates of his pastor, of the authorities of his parish, and of the physician of the circle, as to his previous conduct and the state of his health. He must, moreover, have such preliminary knowledge as is to be acquired in a well-conducted country school, on Biblical history, reading, writing, arithmetic and singing. Those who join to these acquirements the principles of piano-forte or violin playing, will be preferred. The candidates for admission give notice to the director, and are examined by the members of the departmental authorities who have the care of the people’s schools.

“18. There is no public examination. The examination on quitting is likewise conducted by the school councillors of the department, and the certificates of capacity are founded on this examination, according to the gradations 1, 2, 3, and are delivered by the departmental authorities.

“19. As to the placing of the pupils, it is desirable that they should work some years as assistant-masters, in order that they may gradually acquire the necessary experience and confidence, and may become well acquainted with children, and with the inhabitants of villages. Under this supposition, the age of admission might be conveniently fixed at sixteen; and this arrangement would be a great relief to aged schoolmasters who are become burthensome to themselves and to their parishes.

“20. Particular attention is paid to singing and to horticulture; as means of ennobling and animating the public worship of God, and the general course of a country life; of providing the pupils with an agreeable recreation, and, at the same time, a useful occupation; and, further, of combating the grossness

of mind and the obstinate prejudices to which uneducated husbandmen are prone.

“21. All the students attend divine service in the church of Lastadie on Sundays.

“22. The vacations must not exceed four weeks for the whole year: they are at Easter, in the autumn, and at Christmas.

“23. The establishment has no other revenues than what it owes to the bounty of the state.

“May this establishment, (concludes Mr. Bernhardt,) which owes its existence to such fervent charity, not be deprived of that blessing, without which it can do nothing!

“Assuredly there is not a virtuous heart which does not unite its prayers with those of the worthy and benevolent councillor.

“The second small normal school of this description was founded in 1824, in honour of Otto, bishop of Bamberg, who introduced Christianity into Pomerania, having baptized 4000 Pomeranians in 1124, near the fountain of Pyritz. When the minister of public instruction granted the license for its establishment, he made it a condition that the students should be instructed in agriculture, not merely as a recreation, but as essential to their destination; that they should be bound to study gardening, the cultivation of fruit-trees, and of silk-worms.—The special superintendence of this house is intrusted to the pastor of the place. The regulations are as follows:—they resemble those of Lastadie in many respects, but go into great detail, and are perhaps still more austere as to discipline.

Rules of the small Normal School of Pyritz in Pomerania.

“1. The purpose of this endowment is to give to every pupil the training and instruction suitable for a good and useful country schoolmaster: this, however, can only be done by the union of Christian piety with a fundamental knowledge of his vocation, and with good conduct in the household and in the school.

“2. Piety is known—

“By purity of manners;

“ By sincerity in word and deed ;

“ By love of God and of his word ;

“ By love of our neighbour ;

“ By willing obedience to superiors and masters ;

“ By brotherly harmony among the pupils ;

“ By active participation in the pious exercises of the house, and of public worship.

“ By respect for the government and laws, by unshaken fidelity to our country, by uprightness of heart and of conduct.

“ 3. A thorough knowledge of the duties of a teacher are acquired—

“ By long study of the principles and elements ;

“ By learning what is necessary and really useful in that vocation ;

“ By habits of reflection and of voluntary labour ;

“ By constant application to lessons ;

“ By incessant repetition and practice ;

“ By regular industry and well-ordered activity ; according to this commandment, ‘ Pray and work.’

“ 4. Good conduct in the house and the school requires—

“ A good distribution and employment of time ;

“ Inflexible order, even in what appears petty and insignificant ;

“ Silence in hours of study and work ;

“ Quietness in the general demeanour ;

“ Care and punctuality in the completion of all works commanded ;

“ Decent manners towards every person and in every place ; decorum at meals ;

“ Respect for the property of the school and for all property of others ;

“ The utmost caution with regard to fire and light ;

“ Cleanliness of person and of clothing ;

“ Simplicity in dress, and in the manner of living ; according to the golden rule, ‘ Every thing in its time and place. Let things have their course. Provide things honest in the sight of all men.’

II.

“1. All the pupils inhabit one house and one room; for they must live in union, and form one family of brothers, loving one another.

“2. The whole order of the house rests on the master of the school; he lives in the midst of the pupils; he has the immediate superintendence of them, of their conduct, and of their labours. He ought to be to those under his care what a father of a Christian family is in his household.

“He is responsible for the accounts of the establishment, the registers, the result of the quarterly examinations, and for the formation of the necessary lists. He has the special care of the provisions, the rooms, the library, the furniture. He is responsible to the school-administration for good order in every department.

“3. The oldest and most intelligent of the students assists the master. He is called the master's assistant. He must take care—

“That every one in the room under his care rises and goes to bed at the appointed moment:

“That nobody without the master's permission, leave the house, smoke, or carry candles into the passages or the loft:

“That no one wantonly injure the windows, doors, or furniture, or throw any thing out of the windows:

“That the utmost cleanliness be observed in the sitting-room, the passage, and the sleeping-room;

“That all clothes, linen, books, &c., be in their places;

“That no noise be made in going up and down stairs, or in going to the children's school.

“It is his especial business to help his companions in the preparation of their lessons, to hear them repeat, to prepare the exercises for their master, and to assist him as far as he can in all his business. He ought to be to his fellow-students what a good elder brother is to his young brothers and sisters. He is chosen, on the master's recommendation, by the school-committee.

“4. The humbler sort of household work, such as cleaning and putting in order the rooms, dusting the furniture, fetching

water, cleaving wood, &c., is done by the pupils, who serve a week in rotation. The time of service is prolonged by order of the master, in case of negligence.

“5. The order of the day is as follows—

“In winter at five, in summer at half-past four in the morning, at a given signal, all the pupils must rise, make their beds, and dress.

“Half an hour after rising, that is at half-past five in winter, and five in the summer, all the pupils must be assembled in the school-room. The assistant first pronounces the morning benediction, and each pupil then occupies himself in silence till six. If any repetitions stand over from the preceding day, they must be heard now. After this, breakfast.

“In winter, as well as in summer, the lessons begin at six o'clock, and last till a quarter before eight. Then the students go with their master to the children's school, attached to the normal school, where they remain till ten, either listening, or assisting in small classes; some teaching, or they may be employed in their own studies at home.

“To these employments succeeds an hour of recreation, and then an hour's lesson in the establishment.

“At noon, the students assemble in the master's room where they find a frugal but wholesome meal, consisting of vegetables, meat and fish, at the rate of two thaler (six shillings) a month.

“The time which remains, till one o'clock, may be passed in music, gardening, and walking.

“In the afternoon, from one till three, while the master is teaching in the town school, the pupils accompany him, as in the morning. From three till five, lessons.

“The succeeding hours, from five till seven, are, according to the seasons, employed in bodily exercises, or in the school-room in quiet occupations. At seven they assemble at a simple cold supper.

“From seven to eight they practise singing and the violin; then repetitions or silent study till ten, when all go to bed.

“Two afternoons of each week are free, and are usually

spent in long walks. The time from four to six, or from five to seven, is devoted to the practice of music.

“On Sundays or holidays all the pupils must attend divine service in the church of the town, and assist in the choir. The remainder of these days may be passed by every one as he pleases: in the course of the morning, however, the students must write down the heads of the sermon (the text, the main subject, the distribution,) and in the evening must give an account of the manner in which they have spent the day.

“Every evening, as well as on the mornings of Sundays and holidays, a portion of time is spent in meditation in common.

“A few Sundays after the setting-in of winter, and after the festival of St. John,* the students partake of the Lord’s supper, in company with their masters.

“Every student, from the time of his admission, must solemnly engage (in token of which he gives his hand to the master and signs his name) to follow the rules of the house, which may be summed up in these three principal maxims:—

“1. Order in behaviour and in work, combined with the utmost simplicity in all things; to the end that the students who belong to the poorer classes, and whose destiny it is to be teachers of the poor, may willingly continue in that condition, and may not learn to know wants and wishes which they will not, and ought not to have the power of satisfying. For this reason, they must be their own servants.

“2. As to the course of instruction, the repetitions must always be heard by the forwardest pupils. The pupils must be made as much as possible, to teach each other what they have learned of the master, in order that they may perfect themselves in the art of teaching.

“3. Piety and the fear of God should be the soul of their little community, but a true Christian piety, a fear of God according to knowledge and light, so that the pupils may do all to the Glory of God, and may lead a simple, humble, and se-

* May 6th.

rene life. resigned and contented in labour and travail, according to the exhortation of the Apostle:

“Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.”—*Philipp.* ii. 2, 3.

“And as many as walk according to the rule, peace be on them and mercy!”—*Galat.* vi. 16.

“I abstain from all comments on these two sets of regulations. The greater number of the small normal schools of Prussia are founded and governed in the same spirit. All rest on the sacred basis of Christianity. But beneath their simple lowly exterior we trace a taste for instruction, a feeling for nature, a love of music, which take away every vestige of coarseness, and give these modest institutions a character of liberality. Undoubtedly all this is the offspring of the national manners, and of the genius of Germany; yet Christian charity might transplant a good deal of it into our country.”

THE END.

SCHOOL BOOKS.

THE great object of our public or common schools is to impart a plain but useful education to children throughout the country, to diffuse general knowledge, rather than cultivate particular branches of learning, to improve the moral character and to extend the blessings of religion and the practice of virtue. To pursue this course with any prospect of success, it is necessary that there should be some system adopted in the schools, and that the pupils be possessed of the very best Elementary Books, in Spelling, Reading, Arithmetic, Grammar, Geography, History, &c. Without books of this kind the teacher can do but little to produce harmony of action in his school, the pupils progress will be slow, unpleasant to himself, and disheartening to both the teachers and directors. While on the other hand if a regular and graduated series of books of the first character be in use, a thorough system prevails; every moment of time is available or devoted to one or other of the classes. As a natural consequent the progress of the scholar is rapid; and as every thing which he learns in one day has had a foundation of a simpler but broader character in the studies of the preceding, so is his mind capable of analysing and retaining each fresh addition to his store of knowledge.

It is believed that books of this nature, and calculated to produce such good effects, are offered in the following series, by Emerson, and others. So far as published, they are applicable to the present wants of the schools. Those enumerated below have already had the test of use in the large Common Schools of Philadelphia, and in the New England States, as also in many of the best private schools of the Union. The series will be continued till it embraces all the works necessary to the wants of the largest institution. Those already before the public, are

The New National Spelling Book,
The Fourth Class Reader,
The Third Class Reader,
The Second Class Reader,
The First Class Reader, and
Academical Speaker.

} By Benjamin D. Emerson,
Principal of the
Adams' Grammar
School, Boston.

The North American Arithmetic,
Part I.
The North American Arithmetic,
Part II.

} By Frederick Emerson,
Principal of the De-
partment of Arithme-
tic in the Doylston
School, Boston.

An Improved English Grammar, in press.

History of the United States, }

History of England, }

History of France, }

By John Russell, A. M.

Lardner's Outlines of General History, with Chronological Tables, &c. and questions for examination of the students.

The Speller, and the Reading books correspond in arrangement to those referred to by Mr. Bulwer, as used in the Duchy of Saxe Weimar, and other of the Schools under the Prussian System.

The Speller, which is designed to be the first one placed in the hands of children, presents the alphabet in different sizes and characters, illustrated words, &c., then follows in regular gradation short exercises in spelling from words of two letters upward. Interspersed with these are easy sentences gradually advancing into reading lessons, consisting of descriptions of objects or actions with which the child has long been familiar; so that in his first efforts to connect words which he has just learned to spell, his mind is not taxed beyond its strength to understand those words when forming a sentence. These lessons progress describing the external things of nature, illustrating moral actions, and inculcating religious feelings in plain and simple language. A key to the different vowel sounds is placed at the top of each page, and figures over the vowel in the words refer to the key, thereby fixing the sound of the letter in its particular situation, and establishing the true pronunciation of the words. There are many other improvements in the book which will strike the examiner as advantageous to the cause of education: to describe them here requires too much space, and therefore those wishing to become acquainted with their character are referred to the book itself.

The Reading books are four in number, designated as Emerson's Fourth, Third, Second and First Class Readers. In these numbers, they are arranged upon the plan usually adopted by experienced teachers, having the *first*, as the highest class in the school, the books are therefore named in the order of the classes, and the "Fourth Class, or Lessons for little Readers" succeeds the Spelling book. The lessons commence with words of not more than three letters, and terminate with dissyllables. The style and sentiment is easy, and it is hoped will prove intelligible to the tender minds for which it was designed, as well as conducive to their moral improvement.

To several of the first reading lessons a Spelling lesson is subjoined. This has been done merely as a sampler, and to remind the teacher that the practice of exercising his younger pupils in the orthography of the most prominent words in each lesson, im-

mediately after they have read the same, is attended with much advantage and will be found in no small degree to promote their improvement in reading as well as spelling.

The character of the Third, Second and First Class Readers will be fully understood by a perusal of the following extracts from the Author's introduction, and from his "Suggestions to teachers" contained in the first part of each book; especially that portion from the First Class Reader, which more fully explains the system, and is therefore first given. It is almost unnecessary to remark that the Edinburgh sessional school is conducted on similar principles to those of the Prussian government.

SUGGESTIONS TO TEACHERS.

FROM FIRST CLASS READER.

As the present is an age of experiment, as well as improvement in the modes of teaching, the author ventures to *suggest* the introduction, into our American schools, of a part of the explanatory system of instruction, so successfully practised in the Edinburgh Sessional School, under the direction of Mr. Wood. We cannot better explain this system, in its application to the exercise of reading, than by presenting an extract from Mr. Wood's valuable work.

"Before entering upon the consideration of the reading department, it may be proper to premise some general observations, on that method of explanation, which has been so highly approved of in the Sessional School. Its object is threefold: first, To render more easy and pleasing the acquisition of the mechanical art of reading; secondly, To turn to advantage the particular instruction contained in every individual passage which is read; and, above all, thirdly, To give the pupil, by means of a minute analysis of each passage, a general command of his own language.

"It is of great importance to the proper understanding of the method, that *all* these objects should be kept distinctly in view. With regard to the *first*, no one, who has not witnessed the scheme in operation, can well imagine the animation and energy which it inspires. It is the constant remark of almost every stranger who visits the Sessional School, that its pupils have not at all the ordinary appearance of school-boys, doomed to an unwilling task, but rather the happy faces of children at their sports. This distinction is chiefly to be attributed to that part of the system of which we are here treating; by which, in place of harassing the pupil, with a mere mechanical routine of sounds and technicalities, his attention is excited, his curiosity is gratified and his fancy is amused.

"In the *second* place, when proper books are put into the hands of the

scholars, every article which they read may be made the means, not only of forming in their youthful minds the invaluable habit of attention, but also of communicating to them, along with facility in the art of reading, much information, which is both adapted to their present age, and may be of use to them the rest of their lives. How different is the result, where the mechanical art is made the exclusive object of the master's and the pupil's attention! How many fine passages have been read in the most pompous manner, without rousing a single sentiment in the mind of the performer! How many, in which they have left behind them only the most erroneous and absurd impressions and associations!

"But, in the *last* place, they little know the full value of the explanatory method, who think it unnecessary, in any case, to carry it beyond what is absolutely essential to enable the pupil to understand the meaning of the individual passage before him at the time. As well, indeed, might it be maintained, that, in *parsing*, the only object in view should be the elucidation of the particular sentence parsed; or, that, in reading Cæsar's Commentaries in a grammar school, the pupil's sole attention should be directed to the manner in which the Gallic war was conducted. A very little reflection, however, should be sufficient to show, how erroneous such a practice would be in either case. The passages gone over in school must of course be very few and limited, and the *direct* information communicated through them extremely scanty. The skill of the instructor must therefore be exhibited, not merely in enabling the pupil to understand these few passages, but in making every lesson bear upon the proper object of his labours, the giving a general knowledge and full command of the language, which it is his province to teach, together with as much other useful information, as the passage may suggest and circumstances will admit. As in *parsing*, accordingly, no good teacher would be satisfied with examining his pupil upon the syntactic construction of the passage before him as it stands, and making him repeat the rules of that construction, but would also, at the same time call upon him to notice the variations, which must necessarily be made in certain hypothetical circumstances; so, also, in the department of which we are now treating, he will not consider it enough, that the child may have, from the context or otherwise, formed a general notion of the meaning of a whole passage, but will also, with a view to future exigences, direct his attention to the full force and signification of the particular terms employed, and likewise, in some cases at least, to their roots, derivatives, and compounds. Thus, for example, if in any lesson the scholar read of one having "done an unprecedented act," it might be quite sufficient for understanding the meaning of that single passage, to tell him that "no other person had ever done the like;" but this would by no means fully accomplish the object we have in view. The child would thus receive no clear notion of the word *unprecedented*, and would therefore, in all probability, on the very next occasion of its recurrence, or of the recurrence of other words from the same root, be as much at a loss as before. But direct his attention to the threefold composition of this word, the *un*, the *pre*, and

the *cede*. Ask him the meaning of the syllable *un* in composition, and tell him to point out to you (or, if necessary, point out to him) any other words, in which it has this signification of *not*, (such as *uncommon*, *uncivil*) and, if there be leisure, any other syllables which have in composition a similar effect, such as *in*, with all its modifications of *ig*, *il*, *im*, *ir*, also *dis*, and *non*, with examples. Next investigate the meaning of the syllable *pre* in composition, and illustrate it with examples, (such as *previous*, *premature*.) Then examine in like manner the meaning of the syllable *cede*, and having shown that in composition it generally signifies *to go*, demand the signification of its various compounds, *precede*, *proceed*, *succeed*, *accede*, *recede*, *exceed*, *intercede*. The pupil will in this manner acquire not only a much more distinct and lasting impression of the signification of the word in question, but a key also to a vast variety of other words in the language. This too he will do far more pleasingly and satisfactorily in the manner which is here recommended, than by being enjoined to commit them to memory from a vocabulary at home as a task. It is very true that it would not be possible to go over every word of a lesson with the same minuteness, as that we have now instanced. A certain portion of time should therefore be set apart for this examination: and, after those explanations have been given, which are necessary to the right understanding of the passage, such minuter investigations only may be gone into as time will admit. It is no more essential, that every word should be gone over in this way, than that every word should always be syntactically parsed. A single sentence well done may prove of the greatest service to the scholar in his future studies."

In applying this system of instruction to the First-Class Reader, I would recommend that the pupils have the reading exercise for the day previously assigned to them, in order that there may be an opportunity for them carefully to study the same, in reference to the examination that is to follow. In reading the book the first time, the examination should be general, rather than otherwise; let the pupils be questioned in regard to the general sense of the piece, and the meaning of prominent words in it. Explanation and illustration should be given by the teacher; such as the meaning of any passage, its allusions, figures, &c. may require. Care should be taken that the scholars do not forget these explanations; this may be prevented by recurring to them at subsequent examinations. In order to show the nature of this *first examination*, a specimen is subjoined.

In going through the volume the second time, a more particular examination should be instituted. Not only the same kind of questions, which have already been put, are to be repeated, but the pupils should be examined with reference to the analysis of words, their inflections and analogies; and also with reference to the rhetorical features of the composition, and the topics of general information suggested by the text.

Of this *second examination*, a specimen, such as our limits would allow, is also subjoined. Its nature and character, the extent to which it may be car-

ried, and the interest, which it may be made to impart to the exercise, will at once be felt and appreciated by every intelligent teacher.

We will take for an example of the following examinations, an extract from the writings of the Rev. Sidney Smith.

APPEAL IN BEHALF OF THE BLIND.

The author of the book of Ecclesiastes has told us, "that the light is sweet ; that it is a pleasant thing for the eyes to behold the sun." The sense of sight is, indeed, the highest bodily privilege, the purest physical pleasure, which man has derived from his Creator :—to see that wandering fire, after he has finished his journey through the nations, coming back to us in the eastern heavens ; the mountains painted with light ; the floating splendour of the sea ; the earth waking from deep slumber ; the day flowing down the sides of the hills, till it reaches the secret valleys ; the little insect recalled to life ; the bird trying her wings ; man going forth to his labour ; each created being moving, thinking, acting, contriving, according to the scheme and compass of its nature ; by force, by cunning, by reason, by necessity.—Is it possible to joy in this animated scene, and feel no pity for the sons of darkness ? for the eyes that will never taste the sweet light ? for the poor, clouded in everlasting gloom ?

If you ask me why they are miserable and dejected ; I turn you to the plentiful valleys ; to the fields, bringing forth their increase ; to the freshness and flowers of the earth ; to the endless variety of its colours ; to the grace, the symmetry, the shape of all it cherishes, and all it bears. These you have forgotten, because you have always enjoyed them ; but these are the means by which God Almighty makes man what he is ; cheerful, lively, erect ; full of enterprise, mutable, glancing from heaven to earth ; prone to labour and to act.

This is the reason why the blind are miserable and dejected—because their soul is mutilated, and dismembered of its best sense ; because they are a laughter, and a ruin, and the boys of the streets mock at their stumbling feet.

Therefore, I implore you, by the son of David, have mercy on the blind. If there is not pity for all sorrows, turn the full and perfect man to meet the inclemency of fate. Let not those who have never tasted the pleasures of existence, be assailed by any of its sorrows. The eyes that are never gladdened with light, should never stream with tears.

First examination on the foregoing extract.

What is the title of the piece ? Who is the author ? What sacred writer does he quote ? What is the quotation ? What is the "highest bodily privilege ?" What is meant by the word "bodily ?" What is *here* meant by the word "physical ?" What pleasures are higher and purer than bodily or physi-

cal ones? What other senses have we, besides that of sight? Whose gifts are they? What is the "wandering fire," mentioned in the text? Why is it spoken of as "coming back to us in the eastern heavens?" What are the effects of its rising, so beautifully described in the text? What wakes the insects and the birds, and sends man forth to his labour? What are the effects of its return on other created beings? Do these effects of light, prove the truth of the sacred writer's assertion quoted above? What feeling should our enjoyment of the morning light, excite towards the blind? What beautiful objects of sight are spoken of? Why do we forget their beauty and value? What is the effect of the beauties of nature on man? Why are the blind sad and dejected? Why are the blind peculiarly entitled to our compassion?

Second examination on the foregoing extract

What is the meaning of the word "author?" What is the equivalent word applied to a female? What is the meaning of "highest?" Of "purest?" What is the effect of adding the syllable *est*, to a word expressing a quality? Give some examples. What is expressed by the word "physical?" To what class of words do most of those which end in *al* belong? When the termination *al* is added to a noun, into what is it changed? Define "Creator." From what verb is it derived? What is the meaning of the word "wandering?" From what is it derived? What is the effect of adding the termination *ing* to a verb? Give examples. What does the termination *ing* generally express? *Ans.*—Continued action. What is the meaning of "finished?" From what is it derived? What are some of the other derivatives of the same word. What does the termination *ed* generally express? Give examples. What is meant by the word "nations?" What adjective is formed from nation? How? Define "eastern." From what is it derived? What other adjectives are derived from the same word? What is the meaning of the word "heavens" in this connexion? What other meaning has it? What adjective is derived from the word *mountain*? What is meant by "the mountains painted with light?" Is this a literal or a figurative expression? What other instances occur immediately afterwards of the same figure? What is the "floating splendour of the sea?" What is meant by "the earth waking from her deep slumber?" Point out the words, in this part of the piece, used metaphorically. Why is the day represented as "flowing down the sides of the hills?" What is "painted" derived from? Name other derivatives of the same word. From what is the word "waking" derived? What other words have the same derivation? Give some of the derivations of the word "deep!" Of "slumber," of "day." How do "hills" differ from mountains? What is the diminutive for "hill?" What are "valleys?" Why is the term "secret" applied to them? What is the meaning of "recalled?" What does the first part of the word "recalled" signify? Can you give any other examples of that syllable having the signification (as *remit*, *revert*, &c.) What does the latter part of "recalled" signify? Give examples; (as *miscalled*, *uncalled*.) What is the meaning of "life?" What are some of the derivatives and kin-

dred words. (As *lively, lifeless, livelihood, &c.*) Define "bird." How does a "bird" differ from an "insect?" Define "trying." Give the derivatives of *try*. Define "wings." Give the derivatives of it. What do you consider to be comprehended in the term "created being?" Is it limited in the text to living beings?" Is the term, properly speaking, more comprehensive? What is the origin of the term *being*? Does it apply to unorganised or lifeless matter, as well as to living creatures? Define, and give some of the derivatives of the following words; *move, think, act, contrive, possible*. What kind of animals obtain their food by "force?" What animals by "cunning?" What by "reason?" Is it common to find the word "joy" used as a verb in prose writing? What is the meaning of "animated?" Its origin? Its kindred words? What is the original meaning of "scene?" Is it applied in the text literally or metaphorically? What is meant by the term, "sons of darkness?" What figure of rhetoric is this an example of? What figure of rhetoric is used in the expression, "eyes that will never taste the sweet light!" &c.

The above Specimens are deemed sufficient to show the nature and character of the proposed system. The "Second-Class Reader" and "Third-Class Reader" will contain similar Specimens adapted to the earlier stages of school instruction.

FROM THE SECOND CLASS READER.

“The title of the present publication sufficiently indicates its design and the place it is destined to occupy in the series of reading books of which it forms a part.

“As it is intended to be placed in the hands of the middle class in common schools, the compiler has endeavoured to adapt it to the intellectual advancement of those pupils who may be supposed to hold a place in that class. He has sought for a requisite number of lessons suited to the understanding of young persons and likely to interest them, and whose style is at the same time easy, perspicuous and unaffected.”

SUGGESTIONS TO TEACHERS, IN THE SECOND CLASS READER.

In the First Class Reader, we took the liberty to suggest the propriety of introducing into schools, in connexion with the reading lessons, a system of explanation and interrogation essentially the same with that which is practised in the Edinburgh Sessional School, under the superintendence of Mr. Wood. We there gave a specimen of the mode of interrogation to be used with the First Class Reader, and promised similar specimens suited to the subsequent volumes of the Series.

The questions in this part of the course, should necessarily be much more simple and easy to be answered. They should refer less frequently to the general information of the pupil, as being younger and less informed. When applied to lessons in the early part of the volume, they should be fewer and easier than in the latter part; and in the progress of the pupil through the volume, and indeed through the whole series, it should be made an object to draw out, at each examination, any of the knowledge acquired at a preceding exercise, which may be more or less nearly connected with the subject of the lesson under consideration.

We present two specimens of the mode of examining pupils, which we consider suited to the capacities of children, at the age when the present volume is intended to be placed in their hands. The first is such a series of questions as we would put to a child when reading the early part of the volume, or going over the other parts for the first time. It is confined chiefly to those points, upon which information is conveyed in the piece itself, sufficient to furnish answers. The other specimen refers more to topics of general information, and is intended for pupils who have nearly finished the volume, or are going through it for the second time.

FIRST SPECIMEN FOR EXAMINATION.

The Murdered Traveller.

WHEN spring, to woods and wastes around,
Brought bloom and joy again,
The murdered traveller's bones were found
Far down a narrow glen.

The fragrant birch, above him, hung
Her tassels in the sky ;
And many a vernal blossom sprung,
And nodded, careless, by.

The red-bird warbled, as he wrought
His hanging nest o'erhead,
And, fearless, near the fatal spot,
Her young the partridge led.

But there was weeping far away,
And gentle eyes, for him,
With watching many an anxious day
Grew sorrowful and dim.

They little knew, who loved him so,
The fearful death he met,
When shouting o'er the desert snow,
Unarmed, and hard beset ;

Nor how, when round the frosty pole
The northern dawn was red,
The mountain wolf and wild-cat stole
To banquet on the dead ;

Nor how, when strangers found his bones,
They dressed the hasty bier,
And marked his grave with nameless stones
Unmoistened by a tear.

But long they looked, and feared, and wept,
Within his distant home,
And dreamed, and started as they slept,
For joy that he was come.

So long they looked, but never spied
 His welcome step again,
 Nor knew the fearful death he died,
 Far down that narrow glen.

QUESTIONS.

Where were the murdered traveller's bones found? When? What kind of tree grew over the place where he lay? Why is it called fragrant? What sort of blossoms grew near? What birds lived near the place? How did they employ themselves there? What do you know about the partridge? What domestic bird is it like? How were the friends of the traveller affected by his loss? How long did they watch for him to return? Did they know his fate? At what season of the year was he killed? How do you know what season it was? Was he armed? Did he cry for help? What became of his body? Who found his bones? How did they dispose of them? Why was not his name put on the grave-stones? Why did not those who buried him mourn for him? Did his friends at home show any interest in his fate? How? Did they ever know what became of him? Tell the story of the murdered traveller as well as you can, after having read and studied the verses.

SECOND SPECIMEN FOR EXAMINATION.

Perseverance.

The celebrated conqueror, Timour the Tartar, was once forced to take shelter from his enemies in a ruined building. There he sat alone for several hours. After some time, desirous of diverting his mind from his hopeless condition, he fixed his attention on an ant, which was attempting to carry a grain of corn, larger than itself, up a high wall. Its efforts, however, were unsuccessful. Again and again it strove to accomplish its object—and failed. Still undaunted, it returned to its task, and sixty-nine times did Timour see the grain fall to the ground. But the seventieth time the ant reached the top of the wall with its prize; and “the sight” said the conqueror, who had just before been despairing, “gave me courage at the moment, and I have never forgotten the lesson it conveyed.”

QUESTIONS.

Who was Timour? Of what country was he a native? Where is that country situated? How bounded? What do you know of its inhabitants, productions, &c.? What misfortune befell Timour? Where did he find a shelter? How did he divert his mind from his misfortunes? How was the ant, which he observed, employed? Does the term corn apply to other things

besides Indian corn? What kinds of grain are included under the word corn, taken in its more extended sense? How did the ant behave when he failed in his enterprise? How many times did he renew the attempt? What was the effect of this incident on the warrior? What did he remember? Give an outline of the story, as well as you can? What do you understand to be the lesson or moral conveyed by this incident?

SUGGESTIONS TO TEACHERS.

FROM THE THIRD CLASS READER.

THE system of interrogation and explanation presented in the First Class Reader, and Second Class Reader, is considered peculiarly appropriate for the present volume. Very young children need the assistance and encouragement which such a system supplies, even more than those who are farther advanced in knowledge; and whatever a teacher can do in the way of oral instruction produces, for them, a much more abundant harvest of improvement and satisfaction.

We have therefore thought proper to present a more extended and detailed specimen of the mode of examination and illustration, which we would recommend in the use of this volume, than was thought necessary in those which preceded it. It is believed that there is no piece in the book which does not afford some useful information or pleasing moral; nor any which is above the comprehension of a child. But it is quite certain that the interest which the child may feel in the lesson, may be indefinitely heightened by a judicious use of the system which we propose. With the exercise of reading, oral explanations should always be offered of the different words, phrases, and allusions, not quite familiar to the child, which even the simplest narrative or the most artless verse may contain; and whenever a fact, principle, or moral application suggested by the text, and likely to interest the young reader, may occur to the teacher, he will do well to communicate it. The lively interest thus excited in the reading exercise will fully repay the trifling loss of time, and will leave a lasting impression on the opening mind.

When the exercise is finished, a few questions of easy solution will give a fresh impulse to reflection, and a new incentive to exertion. The teacher should begin with those which can hardly be missed; and should proceed to others which require a little more thought and study, always increasing his requisitions with the increased capability of his class.

A few cuts have been inserted in the volume, not merely to gratify the eye, but to exercise the powers of observation and comparison; and it is believed

that no intelligent teacher will deem it entirely unimportant, to question the children respecting the meaning and effect of these humble, but not useless, illustrations. Whatever may profitably exercise the powers of attention and discrimination, should claim the notice of all who are desirous to render education practical and thorough.

FIRST SPECIMEN FOR EXAMINATION.

Story of the Tame Bird.

1. CHARLES JONES found a poor young bird on the cold ground, so he took it home to Ann. Here, my dear, said he, take this poor bird and put it in a cage; it will be a nice bird in time, and sing to you all day.

2. But where did you get it, Charles? said she. If you took the nest I shall not thank you for your pains; for I do not like to rob poor birds of their house and their bed, which they made for their young ones to lie warm in. Charles told her he found the bird.

3. Poor thing, said Ann, some bad boy took you out of your nest, I dare say, or, may be, you got upon the edge of it and fell down. Well, I must take care of you now. But I do not know how to make a nest, or else I would make you one; but you shall have some nice warm wool; and you shall have food too, when you want it; so do not cry, poor bird; it makes my heart ache to hear you cry. I will be as kind to you as your parent would be.

4. Ann was as kind as she said she would be, and brought up her young bird till he could hop and fly; and he was so tame, he would hop out of his cage, and would peck out of her hand if she did but call, Dick, Dick.

5. At last Dick flew out of doors, and all the wild birds got round him; for they do not like tame birds. So Dick got up into a high tree to hide in the thick boughs, but the wild birds soon drove him from thence. Then he found a hole in the wall, where he was in hopes he should lie quite snug; but there a rat had like to have caught him.

6. At last dark night came on and he had no food. So, as soon as the day came, and it was light, he flew back to Ann, and was glad to live in her cage all the rest of his days.

QUESTIONS.

What is this story, which you have just read, about? Who found the bird? Where did he find it? What did he do with it? What did he ask Ann to do with it when he had got it home? What did Ann say to Charles about robbing birds'-nests? Was not she a very good-natured, humane girl? How

did Charles tell her he had got the bird? How did she suppose the bird came to be on the ground? How did she treat the bird? What did she give it instead of a nest? Did the bird grow tame? What did he do when he had become tame? Do wild birds do so? What did Ann call the bird? What did Dick do at last? How did the wild birds treat him? Do they not like tame birds? Where did Dick hide? Did the wild birds drive him out of the thick boughs of the high tree? Where did he hide then? What creature had like to have caught him? What did he do in the morning? Where did he live all the rest of his life? Now tell the story yourself from beginning to end. Do you like Ann Jones? Why?

SECOND SPECIMEN FOR EXAMINATION.

The Body and the Soul.

1. Every person has a body and a soul. You have a body and a soul: the body is that part of you which can be seen and felt; your soul is that part of you which cannot be seen, but which thinks.

2. The soul cannot be seen, because it is a spirit. To die is to have the soul leave the body.

3. When the soul leaves the body, the body loses its life, it is a dead corpse; it is buried, its flesh turns to corruption, and its bones moulder away, till there is none of the body to be seen; but the soul still lives; so that there is not an end of us when we die; the better part remains alive.

QUESTIONS.

Has every person a body and a soul? Have you a body and a soul? Which part of you can be seen, your body or your soul? Which of these thinks? Why cannot the soul be seen? Don't you find that there is something in you which you cannot see, but which thinks? What is this? Which dies, the body or the soul? What does the body lose when the soul goes out of it? What is done with it then? What does the flesh of the body turn to? Do these things happen to the soul? Does that turn to corruption and moulder away? Is there an end of us when we die? Which part remains alive after the other? Which is the better part, the body that dies, or the soul that never dies?

QUESTIONS ON LESSON SIXTIETH.

The Countryman and the Snake.

What is this story about? What sort of a man was that mentioned in the story? Was he kind to the cats and dogs and other animals? Were they fond of him? May we make a mistake sometimes even in doing an act of kindness? What did the good-natured man find one cold day? What did he do with the adder? Why did he put it in his bosom? What did he do with the adder when he got it home? What did his children do? When he got warm, how did the snake behave? How did the children behave? How did the poor man treat the snake? What did the poor man learn from this? Is it common for animals to be ungrateful for kindness?

Now tell me about the picture. What is it a picture of? Does it represent a place out of doors or in the house? Does it seem to be in the parlour or the kitchen? What objects do you see which make it appear to be a kitchen? Where is the snake? What is the man going to do? Who are the folks in the corner? Do they look frightened? What has frightened them? What is it which they have upset in their flight? See, now, how many different things you can point out in this picture.

It is the design of the subscribers, who are the publishers of the above books, to continue the series, as before stated, till they complete as perfect a system of elementary books, as can be produced by the experience and talents of those who have devoted years to the advancement of education. Constant care will at all times be observed to place none before the public, but such as are useful and designed to aid in the developement of the youthful mind. Several works of this description are at this time in preparation, but as great care will be taken to perfect them, much time must necessarily elapse before they will be published.

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The two first named of the above Histories, The United States and France, are already published; the two others are in progress now through the press and will be published in the ensuing spring. They are written with the express design of use in American schools, and particularly harmonise in their character with the system of Public School Instruction. They are not merely a dry detail of facts, but render History subservient to the advancement of the thinking faculties and the elevation of moral character, enlivened with anecdotes of eminent and virtuous individuals. The grave study of History is delightfully relieved by the innumerable interesting points of Biography.

Extract from the "Journal of Education."

"It is with no little pleasure that we have examined the new series of School Histories, at the head of this article, recently published by Messrs. Hogan and Thompson of Philadelphia. They are far the best of any that we have seen, and until their appearance, we had thought that nothing superior to those in general use, could be brought forward; the appearance of these volumes, convinces us that we have been in error. The books are pure and simple in style, correct in outline, and admirably arranged in chronological order, the illustrations are of a superior class, and beautifully executed by the first artists. Representing, as they do, some of the most soul-stirring events of the world, they cannot fail to attract the eye of youth, and indelibly fix in their minds a recollection that such things have been; whilst the text of the author, teaches both to reason and think on their cause and effect.

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History of France.

Messrs. Hogan and Thompson, 30 North Fourth Street, have published the History of France, from the earliest time to the present day, on the basis of Sadler's history, and arranged for the use of Schools, with questions for the examination of students, by John Russel, A. M.

We referred with commendation, a few days since, to a history of the United States by the same author. A careful perusal of the History of France, leads us to believe that Mr. Russel has in that acquitted himself with even more of success than on his former attempt. The History of France is interesting, from the lofty character of the actors on its scene, and the importance of the events with which they were connected. The story has indeed been told, but rarely in a form for school classes, and never, certainly, better, than by Mr. Russel. In general, we remark, that in the account of the civil wars he seems anxious to do all the justice to each party which existing or attainable records will allow him. The plan of the work is fine, and the execution highly commendable.

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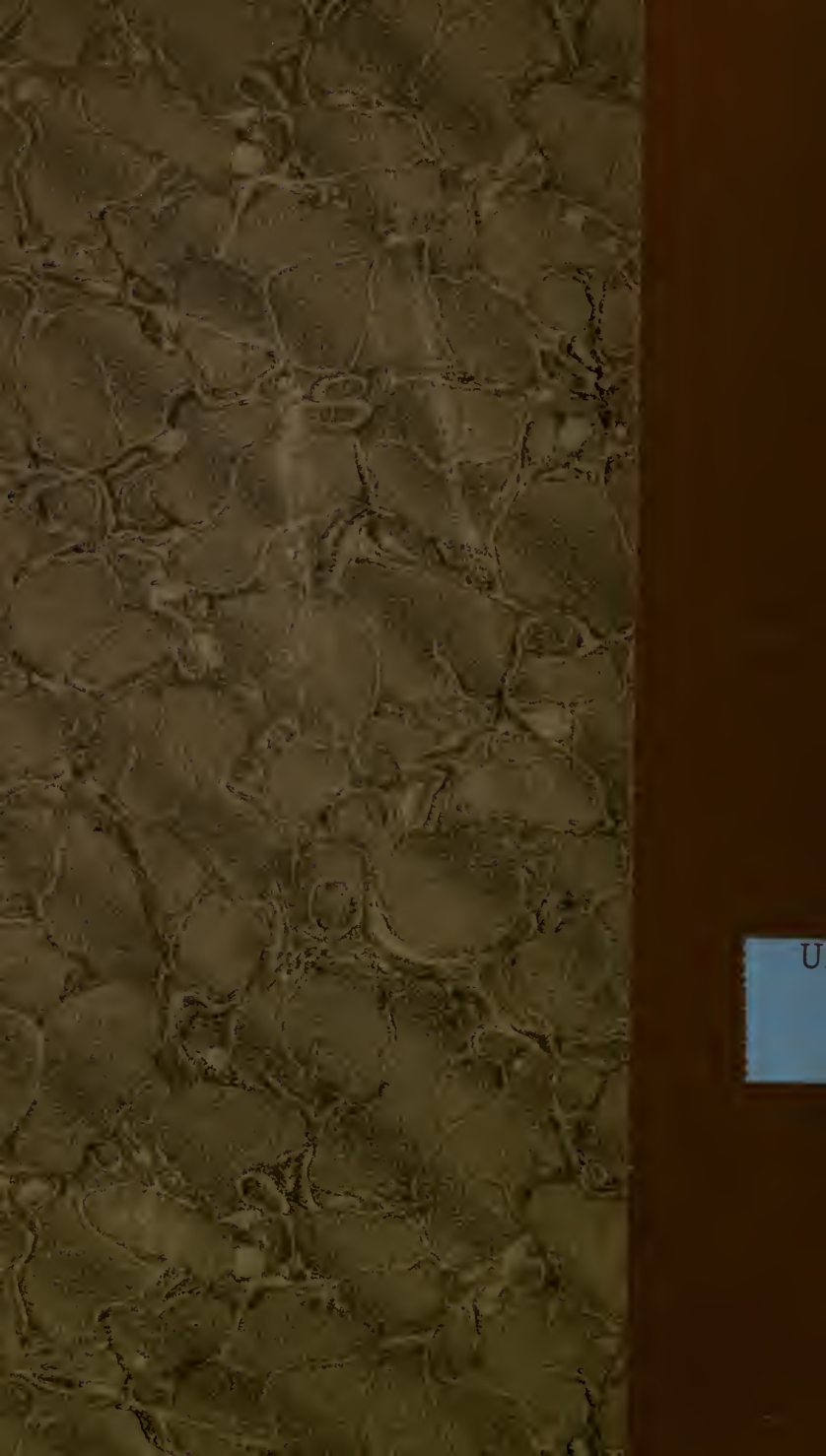
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